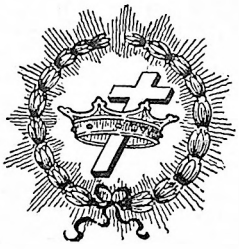
Old Corn Gems

NUMBER NINETY



"And they did eat of the OLD CORN of the land on the morrow after the Passover . . . and the manna ceased on the morrow after they had eaten of the OLD CORN of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:11-12.

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:51.

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"Whatsoever He Saith Unto You, Do It"

John 2:5.

THESE were the words of our Lord's mother to the servants, at the marriage in Cana, about the time of the beginning of our Lord's ministry—our Lord, his mother and his disciples being guests at the wedding. There was a shortage of wine, it will be remembered, and Mary evidently expected our Lord to exercise his power in some manner: although just why she should expect this is not evident, because we are distinctly informed that the miracle of turning water into wine was the beginning of Jesus' miracles. (Vs. 11.) And, by the way, this distinct statement by the Apostle John, gives emphatic contradiction to the apocryphal legends which accredit to our Lord various miracles, etc., previous to this time.

How suitable are Mary's words to all of the Lord's people: "Whatsoever he saith unto you, do it!" How important that all should learn the lesson that it is not merely the hearing of the gospel which brings blessing to the heart; but obedience to the glad tidings! Of course, it is necessary that we should believe the Master before we could be ready to obey him; yet the expression, "Whatsoever he shall say unto you, do it!" includes a faith in the Lord on the part of all those who are obedient. The Christian cannot do better than adopt these words as one of the mottoes of his life.—Whatsoever my Lord saith unto me, I will do it.

We are not to hear and to obey every voice, but, as our Lord himself said, "My sheep hear my voice, . . . and they follow me." (Jno. 10:27.) There are many voices in the world (1 Cor. 14:11), some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. But he may have more difficulty in discerning between the voice of the Adversary and the voice of the Good Shepherd; because, the Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. His usual methods of deception are through false teachings backed by human organizations; the whole being made to appear as a message of light through messengers of light. (See 2 Cor. 11:13, 14.) Christians need to be specially on guard on this point; many are hearing and adopting the voice of those . . . who hinder them from hearing and obeying the voice of the Shepherd. They have need to remember that the proper course is to "take heed that ye refuse not him which speaketh from heaven"—"Whatsoever he shall say unto you, do it."

Hearken to his words! "A new commandment I give unto you, that ye love one another as I have loved you." (Jno. 14:34.) "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (Jno. 14:21.) "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:37-40.) He speaks again and says, "Blessed are the meek, the merciful, the humble-minded, the peacemakers, the pure in heart and those hungering and thirsting for righteousness and enduring persecution for righteousness' sake"—"Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." He saith to us again,—"Ye are the salt of the earth and the light of the world;" "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5.

From heaven, he continued to speak to us through the Apostles to the same effect:—"Present your bodies living sacrifices to God, holy, acceptable, your reasonable service." (Rom. 12:1.) "Love as brethren; be pitiful, be courteous." (1 Pet. 3:8.) "Laying aside every weight, run with patience the race set before you, looking unto Jesus, the author and the finisher of your faith." "Laying aside all malice, and all guile and hypocrisies, and envies and all evil-speaking, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby." And "giving all diligence add to your faith fortitude; and to fortitude knowledge; and to knowledge moderation; and to moderation patience, God-likeness, brotherly-kindness, love."—1 Pet. 2:1; 2 Pet. 1:5.

We have heard his words. They impress us as being the very essence of wisdom and righteousness. We know that he is faithful who has promised that if we do these things we shall never fall, but be granted an abundant entrance into his everlasting Kingdom. We have taken the first step of belief; we have taken the second step of response, and have agreed to do these things; the important question with each one of us, therefore, must be—Am I obedient to him from heaven who speaketh? Am I doing whatsoever he says? To whatever extent any shall find shortcomings on the line of obedience to the Shepherd's voice, to the extent of ability let him beware and arouse himself, promptly, energetically to do these things; for the Father also saith, "This is my beloved Son: hear him!"—Luke 9:35.

Returning to the narrative: We note our Lord's command to the servants to "fill the water-pots with water." Remembering the statement of the prophet, corroborated by our Lord's own words "without a parable spake he not unto them," we are inclined to surmise that this, his first miracle, contains some spiritual lesson for us. Endeavoring to draw such

a lesson from this miracle, in harmony with the general testimony of the Word, we reason thus: The water-pots symbolize the Lord's people; their number, six, might indicate that it refers to the Lord's people in the present time of evil, because the number six is a symbol for imperfection and evil condition, as seven is the symbol for completeness and perfection. Thus six days of the week are set apart for labor, while the seventh is set apart for rest and refreshment: likewise the six thousand years of the world's history are permitted by the Lord to be evil, through man's disobedience and fall; while in the seventh thousand God proposes to bring in his Millennial Kingdom—his reign of everlasting righteousness.

The water with which the water-pots were commanded to be filled, is in Scripture the symbol for the truth, the "water of life"; not merely the word of truth, but the word accompanied by and infused with the spirit of the truth—it is with this that the Master commands that we shall be filled. In the symbolic miracle the servants obeyed; not doubtfully or slothfully did they fill them half full, but, as it is recorded, "They filled them up to the brim." So it should be with us; having heard the Master's word, "Be ye filled with the spirit," we should draw abundantly from the fountain of grace and truth, nor cease until we are filled with the spirit "to the brim" —completely. And if we so do the Master's commands, what may we expect as a result? We may expect, as illustrated in the symbolic miracle, that the water will ultimately be changed into wine—the symbol for unalloyed pleasure, heavenly joys.

In the symbol the miracle of change from water into wine came only to those vessels which were filled to the brim with water; so, likewise, the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth, and its spirit into their "earthen vessels," and who are filled with it. They shall be "changed" in a moment, in the twinkling of an eye, under the sounding of the seventh trumpet; they shall be changed from the human nature to the divine nature; from earthly conditions to heavenly conditions: this greater miracle, yet to be accomplished by our Lord, was well symbolized in the change of the water into wine—the joys of the Kingdom, the joys of the new nature. The Lord's consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also they are symbolized by the bride at the marriage, just as the bridegroom is also the one who commands that the vessels be filled with the water. The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the heavenly Father who is the great Governor of the great feast associated with the union of the heavenly Bridegroom with his Bride, and the excellence of the wine represents fitly the joys of the Lord with which we shall be filled at our "change." Already we share to some extent in the blessings of this union; already we know something of the joys of our Lord; already we taste not only of the cup of his sufferings, but also "have tasted that the Lord is gracious." Already we partake of the wine on the lees, and the fat things full of marrow (Isa. 25:6); but our present joys are but foretastes of the coming realities —the best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness that we may share his glory.

Oh, how important that we remember the words, "Whatsoever he saith unto you, do it!" 'Tis but a little time since we heard his voice directing us how our dearth of joy and happiness might be overcome, and how, instead of impurities and filth of the flesh, we might be filled with the truth, its spirit and its joy, and subsequently have the whole instantly "changed" to the perfection of joy,—into the divine nature. How are we heeding the Master's words? To what extent have we gotten filled with the truth and its spirit? He will give ample opportunity to each of us to be filled, and if any, therefore, is only partly filled, it will be because of a lack of the proper spirit of obedience. Our vessels may not all be of the same size; as with those in the symbol which apparently varied in size, holding from two to three firkins apiece, so our capacities, opportunities, etc., may vary; but to fulfil the Master's requirement, each must be filled full,—no more, no less,—if we would experience the desired "change."

While this lesson evidently applies merely to the hearing of the Lord's voice by the Church, during the Gospel age, the principle holds good also for the Millennial Age. Now, the vast majority of the world do not hear the Lord's message of grace, and, consequently, are not responsible; but by and by all the deaf ears shall be unstopped, and all the sin- and prejudice-blinded eyes shall be opened; and the Lord shall be recognized as the great Teacher, and all shall hear his voice. This is set forth by the Apostle Peter (Acts 3:22, 23); after picturing the great Prophet (teacher), Christ the Head and the Church his body, whom God is raising up during this Gospel age, and fitting for the great work of the Millennial age, he declares, "Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear [obey] that Prophet, shall be destroyed from among the people"—in the Second Death.

If the responsibility of those who will hear during the Millennial age is thus prefigured, and declared, so as to leave no doubt that "everlasting destruction from the presence of the Lord" shall be visited upon all who shall then refuse to obey, what shall we say would be the result of a refusal now to obey on the part of those who hear the Master's voice? We will not say positively that there is no hope for such; but we see little room for hope for such as, hearing the voice and recognizing it, make no effort to obey it. On the contrary, we hear the Apostle saying, "If we sin wilfully after we have received a knowledge of the truth" [heard the Lord's voice] after we have tasted of the good Word of God and been made partakers of the holy spirit, and [experienced in our justification] the powers of the age to come, there remaineth no longer a share for us in the great sacrifice for sin; but only a fearful looking for of judgment and fiery indignation which would devour us as adversaries who had despised the mercy and grace of God.—Heb. 4:6; 6:4, 5; 10:26-31.

Hearken to the Apostle's words again, "See that ye refuse not him from heaven who speaketh." (Heb. 12:25.) "We ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." . . . "How shall we escape if we neglect so great salvation." (Heb. 2:1, 2.) So far as we may judge, the hearing of the Word of the Lord in every case brings with it responsibilities; and becomes "a savor of life unto life or of death unto death." We do not say that those who are partially negligent—who fail to fill their "earthen vessels" to the brim with the truth and its spirit—will be esteemed to have despised the words of the great Teacher; on the contrary, the fact that they are seeking at all to be filled with the truth and its spirit is an evidence that they have respect to the Lord's Word, and do not reject nor refuse "him that speaketh from heaven." But their failure to give diligence to be filled with the truth and its spirit will mean their loss of the great prize, the fulness of joy in the "change." These are they who neglecting to use their opportunities zealously, neglecting to be filled full with the spirit of the truth, are correspondingly partially filled with the spirit of the world, and not accounted "overcomers" of the world. These are they who will "come up out of great tribulation," washing their robes in the blood of the Lamb. (Rev. 7:9, 13-15.) Losing the great prize because of a deficiency of zeal, these will, nevertheless, get a great blessing because they did not refuse "him from heaven that speaketh."

We must remember, however, that the hearing of the natural ear is not the only hearing to which the Scriptures refer. Hence, the expression, "He that hath an ear let him hear;" and again, "Ears have they, but they hear not;" and again, our Lord's words respecting the multitudes, "To them that are without, these things are spoken in parables, that hearing they might hear, and not understand." Our responsibility is not, therefore, marked by the opportunities of the outward ear. Many have heard with the outward ear who have never heard in the responsible sense of the Scriptures, in the sense that all eventually must hear:—in the sense of understanding, appreciating the message. The responsibility as to how we hear, and how we reject, is upon those who have an understanding of the Lord's grace. "Blessed are your ears for they hear, and your eyes for they see." But the blessing can only come to such as "refuse not him from heaven that speaketh." Let us all, therefore, who have heard the Master's voice, strive to remember his Word, as we have considered it foregoing: and let each of us seek to live as nearly as possible according to that Word. "Whatsoever he saith unto you, do it." —Z. '03:85-88.

Let Us Go On "In Full Assurance of Faith"!

"Having an High Priest over the House of God, let us draw near with a true heart, in full assurance of faith."—Hebrews 10:21, 22.

THE Apostle Paul is here drawing to the attention of the Church, and especially to those familiar with the Jewish arrangements of that day, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real Plan was not to be carried out by the Aaronic priesthood from the House of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people—typically covered them—through their Covenant. The Apostle points out that there is to be a greater Priesthood, after the Order of Melchizedek; that our Lord is the Head of this Priesthood, and that the Gospel Church are His members, the under-priesthood. He then asks, Why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into a typical Holy and Most Holy.

But now we have Christ as the Head of this new Order of Priesthood; let us realize our position as under-priests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice made by our Lord, and that all things were then ready to permit us also to come near to God, sharing our Redeemer's experiences, that we might later go to Him beyond the veil and share His glory. Seeing that God has thus made all these gracious provisions, and has accepted us as the House of God to take the place of the House of Aaron—and so much greater than his House—let us enter into the real Holy and Most Holy, "with a true heart, in full assurance of faith."

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in the Gospel Age, who have made consecration to God, and have been begotten of the Spirit, are in the first Holy. Aaron and his sons were a type of the true Priesthood; but we are not of the order of Aaron; we are not members of the Aaronic priesthood, but of the Melchizedek Priesthood, under its great High Priest. "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." —1 Peter 2:9. . . .

Let us come with full assurance of faith in the sense that we shall have no doubt whatever that **God's promises are true and for us.** The world sees no cause for sacrificing in the present life, and they count us fools all the day long, as the Apostle says. But nevertheless in full assurance of faith, let us go on! Let us loyally press forward unto the end of

the way, until we shall be joined to our great High Priest, and enter into His rest!

Anointed in Him

The anointing of the high priest in the type represented the Divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon Himself. God appointed Him, saying, "Thou art a Priest forever, after the Order of Melchizedek." (Hebrews 5:4-6.) God's direct dealings were with the Lord Jesus Christ. He was the One acceptable to the Father. God gave His Holy Spirit to our Lord in fullest degree. Jesus Himself tells us that God gave not His Spirit by measure unto Him, because He was able to receive the Holy Spirit in full measure. Those who are counted as His members are not able to receive the Spirit in full measure, because of their imperfection. The less fallen man can receive more of the Spirit, and the more fallen man can receive less.

When Christ appeared in the presence of God for us, and applied His merit for those who would offer themselves to become members of His Body, to be associated with Him in the glorious Kingdom work, He received Divine approval and sanction, which was manifested by the begetting by the Holy Spirit of those who had presented themselves in consecration, the Holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled His promise to Jesus by granting Him the Holy Spirit to shed forth upon His disciples. (Acts 2:33.) It is of the Father, and by the Son.

It was not necessary that the Heavenly Father should pour out His Holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite complete. The Holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of His garments, all His Body is thus anointed. We each receive our share of the anointing when we come into the Body, and under the Robe.

Full Assurance Based on Knowledge

. . . All the steps of God's true people are steps of faith, of realization of His care. But there is a **full** assurance of faith in contrast with a **lesser** faith. A faith that is only partial will bring us somewhat near to God. A faith that is strong will bring us nearer. But a **full assurance** of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full of the Royal Priesthood—in glory.

This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in His Word as to what Christ did for us, and what He is **willing** to do; why He died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and His daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them—to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

Full Assurance Necessary to God's Approval

The Apostle intimates that without this full assurance of faith the child of God cannot come close to Him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are His to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your **faith** be it unto you," is the promise. The desire to draw nearer and nearer to God must be in **our heart**; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before He makes good to such His engagement that they shall be **filled.**

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we **have** the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20.) **We may be sure that if our course as New Creatures in Christ is condemned by our own conscience it would also be condemned by God.**

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my Covenant of Sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him.

Cause and Remedy for Lack of Faith

He who has begun a good work in us is both able and willing to complete it. (Philippians 1:6.) But how few children of God, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely goodness and mercy shall follow me all the days of my life, and **I shall dwell in the House of the Lord forever!**" Surely, by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which He has promised to those who love Him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. . . .

What is the difficulty with these? Why do they not have the "full assurance of faith" of their acceptance? We answer that their difficulty is a lack of trust in God: and such a lack is not pleasing to Him, for "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Hebrews 11:6.) Moreover, this lack of faith is a constant hindrance to their overcoming: as it is written: "This is the victory that overcometh the world, even our faith." (1 John 5:4.) The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the Apostles of old, "Lord, increase our faith!" And then, acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart. (1) Let him refresh his memory continually with the precious promises of the Word, becoming very familiar with these. (2) Let him seek more and more to remember that, having made a covenant with the Lord, these promises are his; and in his heart and with his lips let him claim them as his before the Throne of Grace, with thanksgiving. Let him claim them in his thoughts, and in his conferences on holy things with the brethren.

When trials or difficulties arise, he should call to mind these precious promises, remembering that they belong to him, because God has given these promises to such as love Him and have made a covenant with Him by sacrifice. (Psalm 50:5; Malachi 3:17.) He should resolve that henceforth he will trust the Word of his Heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, **"All things work together for good to them that love God, who are called according to His purpose."** (Romans 8:28.) Let him thus assure himself that the seeming accident could not have occurred had God not seen a way to make it the channel of a needed lesson or blessing to him.

Let us never forget that He who has begun this good work in us changes never, and that if we keep our hearts in harmony with Him, if our faith is still firm and clear in the great Atonement made for our sins, and we continually renew our consecration to Him, keeping our all on the altar of sacrifice, letting the Lord consume it in His own way, seeking not our own will, our own way, but **His will alone**, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting Kingdom of our Lord, and shall hear His blessed words of approval, "Well done, good and faithful servant."—Z. '14:88-90.

"He That Humbleth Himself Shall be Exalted"

Phil. 2:1-11.

"Let this mind be in you, which was also in Christ Jesus." —Phil. 2:5.

THE exhortations of this lesson are taken from the Apostle's letter to the Church at Philippi. It will be remembered that this Church was the first one founded in Europe. . . . Referring to the smallness of its beginning Dr. McLaren, commenting upon the account of how the Apostle and his companions found outside the city by the river bank a place of resort for prayer and "spake unto the women which resorted thither," says:—

"Not blowing of trumpets, not beating of drums of any sort. A few women and some worn out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the Church founded on that morning!"

The Apostle indirectly reveals something respecting the general character of the Philippian Church in the Epistle written to it: we find in it nothing like reproof or correction, as we find in most of the epistles written to other Churches by the same Apostle. It is a particularly beautiful and loving letter and indicates a very close sympathetic bond between the Apostle and this Church in particular. Moreover, this Church on four different occasions that we know of rendered the Apostle practical sympathy by financial assistance, as well as by words of comfort and cheer. While at Thessalonica he twice received their gifts in his support; again while he was at Corinth they ministered to him, and again when he was a prisoner in Rome they did not forget him. It was their messenger, Epaphroditus, who brought this last memorial of their love, who was "sick unto death"—probably prostrated by the malarial fever. On his recovery, the Apostle Paul sent back with him this beautiful letter known to us as The Epistle to the Philippians. (Phil. 2:25-28; 4:14-19; 2 Cor. 11:9.) The other Churches may possibly have ministered to the Apostle also, but if so the fact is not recorded; apparently they missed a great opportunity, and we may be sure that while the Apostle did urge them to contribute to the relief of the brethren at Jerusalem, during a period of famine, he would not make a request for personal assistance, however much he may have been in need, or however much he might have appreciated even small manifestations of their love for him and the cause he served.

* * *

The lesson before us respecting Christian humility does not intimate that this grace was lacking among the Philippians, but that the Apostle recognized it as being one of the most important of all the graces, and one which required continual cultivation, in order to a continual growth in the likeness of Christ. The opening words of this lesson are an

exhortation to brotherly-love and affection amongst themselves. He says, If there be any consolation in Christ, if there be any comfort of love to those who are in him, if they have any heart, if they have any mercies,—as though he would put them to the test whether or not any would deny that these graces appertain to all who have come into Christ as new creatures. Then, as though they had assented to his proposition, conceding that there is comfort, love, fellowship, sympathy and consolation in Christ for one another, he adds: You can fill my joy full by being thus minded toward each other—having love for each other, being in sympathy and accord with each other, and having one mind or purpose or will as a Church, the Lord's will. How grand an expression this is, his joy would be filled merely by knowing of their sympathy and love for him, not by knowing of their professions of love for the Lord, but by knowing that they loved, sympathized with and consoled **one another,** in the proper fellowship of the members of the body of Christ! This would fill his joy more full than anything else that he could know respecting them. Likewise, we may be sure the same conditions would be most pleasing and most acceptable in the sight of our Lord and Savior. The Apostle John had the same thought respecting brotherly love in the Church as an indication of its godliness, when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

To this end—that such a spirit of perfect unity and fellowship might obtain amongst the believers at Philippi, Paul exhorts that all shall cultivate the grace of humility, and that in every affair each shall take heed that "nothing be done through strife or vain glory," that self-laudation and strivings for pre-eminence be thoroughly put away as the greatest enemies to the spirit of the Lord and the blessing of the Church. On the contrary, each should have that lowliness of mind which can see the good qualities of fellow-members and appreciate some of these qualities at least as superior to his own. Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we ourselves may possess; but so long as the Church is in the present imperfect or tabernacle condition, the perfection of all the graces, and all the talents, and all the abilities, need never be expected in any one person in any congregation. So, then, each one may, if he be of lowly mind, see in others certain good qualities or graces superior to his own and should delight to recognize these and to esteem their possessor accordingly.

For each one to look merely upon his own things, interests, welfare or talents and to ignore these in others would manifest a general selfishness, and consequently a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy spirit, love, we will find ourselves interested in the welfare of others. This was the mind, disposition or spirit which was in our dear Redeemer,—which he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock" who shall be joint-heirs with Christ in his glory: concerning whom God has predestinated that to be accepted with him to this position they must be "copies of his Son."—Rom. 8:29.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up in few words the story of his humiliation and how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"—a spirit form, a high and glorious condition. But instead of being moved selfishly to ambitiously grasp for higher things than those which God had conferred upon him—instead of seeking to set up a rival empire as did Satan—he did not meditate a robbery of God to make himself his equal (Satan's course), saying, "I will ascend above the stars [the bright ones, the angelic hosts], I will be **as** the Most High [his peer, his equal]." Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing in harmony with the Father's plan to humble himself, to take a lower nature and to do a work which would imply not only a great deal of humiliation but also a great deal of pain and suffering. The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of the same humble spirit, willing to carry out the Divine plan to the very letter, by dying as man's ransom-price; and not only so, when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will not mine be done," and stooped even to the ignominious "death of the cross."

Here, as the Apostle points out, we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you, which was also in Christ Jesus."

It was on account of this humility, which enabled him to render perfect obedience, that the Heavenly Father has so highly honored our dear Redeemer as to raise him from the dead to the **Divine nature,** to a station far above angels, principalities and powers, and every name that is named. That this is his argument is shown (verse 9) by the word "wherefore;" i.e., on this account, on account of this humility just described, God hath highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was loyal to the core to the Heavenly Father, but it also demonstrated that in him the Father's spirit, Love, dwelt richly, for he shared the Father's love for the race he redeemed. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, as per the terms of the divine covenant made with father Abraham. Thus he has become the head of the "Seed of Abraham" which is to bless the race redeemed; and hence it will be to him that every knee shall bow and every tongue confess, when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world—that all may come to a knowl-

edge of the truth and, if they will, into full harmony with God, and to eternal life.

The Apostle not only holds up the Lord Jesus as the great example of a proper humility, self abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged, and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then, in due time, we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his Church, his joint-heir.

In the succeeding verses (12-16) the Apostle gives a most beautiful tribute to the Church at Philippi, while urging them to continue on and to make more and more progress in the race-course in which they had already started, working out in themselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each his own share in the great salvation to glory, honor and immortality which God hath promised.

We cannot work out our own justification; but being justified by the blood of Christ, and being called with the heavenly calling . . . we can work out our own share in the great salvation to which we have been called in Christ, by giving heed to the instructions of the Lord; by following the pattern which he has set for us. Not that we will attain perfection in the flesh, but merely perfection of will, of intention, of heart; and keeping the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare is not merely one of our own, against weakness and sin; but that God is for us, has called us, and is helping us. He already works in us, by his Word of promise, and has led us thus far in the willing and the doing of his will, his good pleasure; and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth—thy Word is truth." The gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that by these ye might be partakers of the divine nature." —2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, . . . we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ, and realizing also that, if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we were at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the prize. Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the World."—Z. '97: 295-297.

A Good Man's Prayer Answered

Isaiah 38:1-8.

Golden Text: "God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

HEZEKIAH, known as the good king amongst King David's successors, took sick. A carbuncle or other malignant ulcer threatened his life, and the prophet Isaiah was sent to him by the Lord with the message, "Set thine house in order, for thou shalt die." There are some who are inclined to claim that all sickness is of the devil, that no good person could be sick, etc., but we find nothing in the Scriptures to this effect. We do indeed find that all sickness and all death are indirectly the results of Satan's work. It was his deception of our first parents in Eden that brought upon them the death penalty, with its adjuncts of sorrow and pain, all of which is continued in us their children. We are not to forget that some of the Lord's most earnest saints have been sick, and that thus it is written, "He whom thou lovest is sick," and again, "Whom the Lord loveth he chasteneth."

Regarding the whole race as under the divine sentence of death, we realize that as a result of our sharing in this penalty some of us are debilitated in one particular and some in another. All are imperfect mentally, morally and physically, but these imperfections take different forms according to different circumstances, heredities, etc. We are, therefore, to consider sickness in general as operating along the lines of cause and effect rather than as direct inflictions either of God or of Satan. It is well, however, to keep in mind the fact that the Jews under their covenant were subjects of special divine protection to the extent that they lived in harmony with the Lord, just as the Spiritual Israelites of the Gospel age are under special divine protection and guidance, only that the promises and blessings to the natural Israelites were of the earthly, temporal kind, while the blessings and care promised to the Spiritual Israelites are in respect to

their spiritual welfare, their heavenly interests, their spiritual health, etc.

"Set Thine House in Order"

Assuming then that Hezekiah's sickness was neither of divine nor satanic infliction (as in the case of Job), and assuming that it was the natural effect from some natural cause, we see Hezekiah sick unto death but not without hope of recovery up to the time he received the message from the Lord at the mouth of Isaiah, "Set thine house in order, for thou shalt die." By this evidently was meant, Make such preparations in respect to the interests of the kingdom, the disposition of your property, arrangements for your funeral and for your successor in the throne as would be proper. We may each stop here to draw a practical lesson in respect to our affairs. We are not kings, as Hezekiah was, but we have, nevertheless, stewardships great or small received from the Lord in respect to which we should be faithful. The message has come to every one of us that we shall die—every member of the body of Christ is consecrated to death—"Be ye faithful unto death and I will give thee a crown of life." "Ye shall all die like men."

Realizing this, it is incumbent upon us as a part of our stewardship to order the affairs of our lives, our homes, our business or whatever we may have as a stewardship in such a manner as will redound to the Lord's praise and for the good of his cause. This is setting the house in order, straightening out all the affairs of life, so that those who take up the lines where we drop them will be able to do so properly, intelligently—so that whatever we have of the Lord's goods may be disposed of as we believe would be his will, so that our stewardship faithfully carried out through life may faithfully end in death. A great many of the Lord's dear people need counsel on this subject. Many die without having set their houses in order, without having arranged their affairs financially and otherwise as stewards of the Lord's goods.

Hezekiah's Fear of Death

Nothing in Hezekiah's conduct indicated that he had any fear that in dying he would pass into an eternity of torment. He had not so learned respecting the divine plan—neither the Law nor the prophets had given such an intimation. But, on the other hand, he did not exultingly cry, "O, now I shall soon be with God and the holy angels and know ten thousand times as much as I now know." He did not rejoice in the thought of death. On the contrary, he was sad and dejected, fearful, and pleaded with the Lord that he might continue to live. In all this he conducted himself in much the same way as other people do whose minds are not warped and twisted and tangled with false theologies—with the thought that if they were dead they would be more alive than they ever were when they were alive, etc.

Hezekiah on his sick bed turned his face to the wall, as though he would seek the more private communion with the Lord, and prayed, "Remember now, O Lord, I beseech thee, that I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight." This is a brief summary or digest of his prayer, which was accompanied with sore weeping. It was not a boastful prayer, for he freely acknowledged his sins (v. 17). He did claim, however, as all should be able to claim, that he walked before the Lord with a perfect heart, with a perfect will, with thoroughly good intentions; that there was no desire in his heart to go contrary to the divine will. The history of his times bears out all that King Hezekiah claimed for himself respecting his good reign as the Lord's representative in the throne. See 2 Kings, 18:3-6; 2 Chron. 29:2; 31:20, 21.

The Lord was merciful to Hezekiah, hearing and answering his prayer. Isaiah had not gotten out of the king's house on his homeward way until a message from the Lord came to him directing him to return to Hezekiah's sick chamber to tell him that the Lord had heard his prayer and seen his tears and had added to his life fifteen years, directing him through the prophet to the medicine, the poultice which would bring relief—a poultice of figs. There is a lesson here: not that we should never use remedial agencies in connection with our troubles and ailments, but that we should recognize as behind the remedial agents the will of the Lord. The fig poultice would not have brought relief in this case aside from the divine interposition of divine power, but on the other hand the divine power preferred to operate through the poultice of figs rather than without it. It is not for us to dictate to the Lord how our blessings should come, but to seek to learn from these and other illustrations he has given us what would probably be his will respecting us and our afflictions.

The question arises, Did God change his plan and arrangements because of Hezekiah's prayer, and does he do so whenever a prayer is answered? We reply that in certain matters it evidently is as easy for the Lord to arrange them one way as another without any interference with his general plans. To our understanding the Lord would have allowed Hezekiah to die if he had not prayed. In other words, the Lord merely informed the king of what would have been the natural consequence of his case, and informed him for the very purpose of giving him an opportunity to ask in faith for his recovery. Thus the Lord waited to be gracious to him.

All Cases Not Alike

We are not in this wishing to imply that Hezekiah's conduct and prayers should be a sample and a lesson to all of the Lord's people under similar circumstances, that when ourselves or our dear ones are ill we should make specific request for the prolongation of their lives and recovery from their illness. There is a difference between our condition and our relationship to the Lord and that of Hezekiah. Although the king was a good man he lived before the Gospel call began. He was, therefore, not one of the spirit-begotten ones, for the holy Spirit was not yet given, because Jesus had not yet suffered and had not yet been glorified. (John 7:39; 1 Pet. 1:11.) Those who are the Lord's consecrated people now, the "saints," should realize that they have entered into a new special relationship to the Lord, different from that of other men; that the Lord has agreed with them that their surrender of earthly life and all their earthly interests

shall bring to them instead special spiritual favors, privileges, safe guardings, etc.

From this standpoint it would be unwise to ask the Lord for earthly privileges and advantages of any kind, since this might work to their disadvantage as New Creatures. Rather they are to remember the words of our Lord, that all mankind are seeking after the earthly things, but that the Father knoweth the things we have need of before we ask him, without our asking him. The preferable attitude of heart for the Lord's consecrated people therefore is—O, Lord, thou knowest far better than I what would be for my highest welfare, my highest spiritual interest. Thou hast promised that all things shall work together for good to me because I am thine, because I have been called according to thy purpose. I entreat of thee give what is best in all of life's affairs and withhold whatever seems unto thee best—"Thy will be done." For the Lord's consecrated people to undertake to move Jehovah's arm in respect to their affairs would seem to be the taking of the rudder out of his hands—would seem to be more or less of self-will, which we have pledged to the Lord shall be dead that his will may be done in us.

The Lord granted Hezekiah a sign that he would recover and that he would live fifteen years. Elsewhere we learn (2 Kings 20:8) that Hezekiah requested the sign. This brings up the general question of the propriety of asking the Lord for signs. We find that the Lord gave Gideon a sign in answer to prayer—a choice of signs; and similarly in this case the Lord gave Hezekiah a choice of two signs, either that the shadow on the dial should advance ten degrees or that it should recede ten degrees. Hezekiah chose the latter as being the more difficult to be accounted for and therefore the surer test. On the other hand the Lord spoke disrespectfully of the Jews of his day saying, "This faithless generation seeketh after a sign," etc. The thought would seem to be that a sign may be desired for one of two reasons. Disbelief may ask a sign, thoroughly doubting the possibility of one; on the other hand true belief may ask one for confirmation of faith. The latter seems to have been the case with Gideon and also with Hezekiah. We recommend that the Lord's people of the New Creation avoid putting the Lord to tests and signs, for we remember that the Lord has called us to a special high calling, the test for which is faith, and that this is one reason why throughout this Gospel age he gives few if any outward signs, desiring his people to walk by faith and not by sight.—Z. '05:201-203.

"Ye Are Not Under the Law, But Under Grace"

GOD HAS ONE LAW only for His intelligent creatures. This Law, therefore, in whatever form it may be stated, whether more elaborate or more condensed, is applicable to angels, to men and to the New Creation. There is no higher Law and there could be none.

This Law is based on **Justice**, and finds expression in Deut. 6:5; Matt. 22:37-40; Lev. 19:18. It would not be reasonable to demand that one should do more for another than for himself. To do so may be invited; it may be suggested to us; but there would never be a **command** that a man should do more for another than for himself; for such a command would be **unjust**. Thus we differentiate between Justice and Love. "Love is the fulfilling of the Law" (Rom. 13:10) and might go much further than would Justice. In the case of the Church, however, there is a special proposition made—not merely that we shall love, but that we shall love on the highest plane of life.

A Higher Commandment

The consideration set before Jesus and before His followers for carrying out this proposition is glory, honor and immortality—the divine nature; and for this joy we have engaged, not only to keep the Law, but additionally to seek to have love beyond the commandments of the Law. Under this arrangement we have agreed to do more than to love our neighbors as ourselves. We have agreed to lay down our lives for the brethren. This is a special requirement, which could not be expected from anyone aside from sacrifice.

Our relationship with the Lord is under this special covenant of sacrifice, as expressed in the words, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psa. 50:5.) These, the Apostle tells us, are not without Law, but are under Law in Christ. This Law in Christ is the law of their covenant, which is the Law of Love. A sacrificing love being beyond any requirement of Justice, it necessarily follows that anything which they would do **beyond** the requirement of Love would also **fulfil** the requirements of the Law laid down by Justice—the **lesser** being comprehended in the **greater**. This Law of Love would be a still higher law; as Jesus expressed it, "A new commandment [a higher commandment] I give unto you, that ye love one another; as I have loved you, that ye also love one another."—John 13:34.

When the Apostle says, "Ye are not under the Law, but under grace," he probably has special reference to the fact that Christians who had come from among the Gentiles had never been under the Law arrangement, but that their first experience under law was under this Grace arrangement in Christ. However, in the case of the Jews who had been under the Law Covenant, he declares that they were freed from the Law to which they had been bound; and he speaks as if the Law was a very severe requirement which they had been unable to keep, and from which release was a great blessing. The Law Covenant proposed everlasting life upon the terms of keeping the Law. "This **do**, and thou **shalt live**."—Lev. 18:5; Rom. 10:5; Luke 10:28.

Since all the Jews, like the rest of mankind, were imperfect because of the fall, therefore no Jew could keep that Law, and consequently no Jew could ever attain everlasting life. Being unable to keep the Law he could not get a reward. But he was really bound by that Covenant; for there was no other Covenant offered to him up to the time when the Gospel was offered. Then, for him, a special arrangement was made—a Covenant of sacrifice. He was freed from the Law Covenant in the sense that he was released from the Law.

By becoming dead to the Law the Jews had an opportunity to get life in another way. By abandoning all hopes of getting everlasting life through the Law, they could receive a new hope in Christ; namely, that under the arrangement in Christ, the great Advocate, they might have fellowship with Him now in His suffering and later in His glory, which, by the Father's arrangement, He will share with all those who become His followers.

From the time, then, that the Jew became dead to the Law, by abandoning all hope of getting life by obedience to it, he came into this one hope, which could be attained only through sacrifice. But he was still bound to **do** what is **right.** But this arrangement to do what is right is for the **New** Creature, not for the **old** creature, which is reckoned **dead.** The New Creature, however, has purposed to do God's Law and more. Such sacrifice all **earthly** hopes. So of these it is said, "Old things are passed away; behold, all things are become new!" (2 Cor. 5:17.) They are no longer under the Law Covenant, but under the arrangement of grace, or God's favor.

It is a great privilege to offer ourselves in sacrifice and to get so great a reward in return. This is a great favor under grace. But there is another sense in which we are under grace; namely, the arrangement was made not only by which we get so large a reward for doing so little, but by which our sacrifice is made acceptable. This also is **grace.** Grace means what the Lord does for us **freely,** not as a **reward** of any kind.

What our Lord does for us is to make our sacrifice acceptable. Then grace still pursues us and grants us blessings all the way; for, having **undertaken** to follow Jesus, we could not **carry out** our sacrifice. We find it impossible to do things perfectly, because we have imperfect bodies. But through the arrangement made for us in Christ, these imperfections will be forgiven. In order that these may be forgiven, it is necessary that we come with courage to the Throne of heavenly grace, that we may obtain help in time of need.—Heb. 4:16.

A Reward Is Not of Grace

So then we see three things: First, that there is a Law higher than Justice, a Law of Love, a Law of Sacrifice; second, that God proffers us a reward for walking in the footsteps of Jesus, sacrificing self even unto death; and third, that He covers our unwilling imperfections by the Robe of Christ's Righteousness, in order that we may perform acceptably our part of the contract.

Now, a **reward** is not of grace. If we offer a man $5 for doing a certain piece of work, we should not say after the work is done, "This is a matter of grace, and we will not give you the $5, but $1." To do so would not be right. To pay what we agreed to give is a matter of **justice.** So, then, it was **grace** to offer a reward for walking in the footsteps of Christ Jesus. But once the offer has been made, it becomes an **obligation.** It is a contract: it is a covenant, of **sacrifice** on our part, of **reward** on God's part. Jesus said, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." To give the reward after the terms have been complied with, will not be grace, but justice.

Again, grace provides the Redeemer's sacrifice on our behalf—not only for our original sin, but for all trespasses on the way. When the Apostle says that the righteousness of the Law is fulfilled in us, he is not speaking of the Church as under that Law Covenant; but he is saying that while the Jews could not keep that Law because of the imperfections of their flesh, yet the Church keeps that Law; for it does not apply to our flesh, but to our spirit. Hence, the ability to keep that Law we, as old creatures, do not have; and we could not thus keep the Law any more than they. But we as New Creatures should be **accounted** as not only keeping that Law, but as keeping the Law of Sacrifice.

The Little Flock will keep the Law of Sacrifice. The Great Company will keep the Law in the spirit of their minds; but failing to do more they will lose the great reward of glory and honor. So, then, those of the consecrated who keep the Law of Love, the Law of Sacrifice, will be accounted as worthy of glory and honor with Christ Jesus. And those who fail to keep this Law of Sacrifice, but who maintain the Law of Justice, will finally be accounted worthy of everlasting life, but not of immortality.—Z. '12: 242, 243.

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He who would continue to be taught of the Lord must continue to listen for his voice, continue to be in the hearing and obeying attitude of heart. The difficulty with some apparently is that their own wills are not fully extinct, dead—that their consecration is not complete; hence while consecrated enough to wish not to disobey the Lord's voice, they have certain ideas of their own respecting what his voice should say, and they prefer to interpret his message in conformity to their own preferences: they will to do more or less their own wills, and will to hear the Lord's voice directing them in accordance with their own wills. This is a most dangerous situation and is generally accompanied by self-conceit and self-assertion and will ultimately lead far from the Christian's goal. Let each of us resolve by the Lord's grace that we will out of honest heart continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able.—Z. '07: 348.

It would seem that the quality which God values most is an **honest heart.** Indeed we may say that one's worthiness is in proportion to his honesty, his **truthfulness.**—Z. '13: 73.

To what extent is one his brother's keeper? how far does our responsibility go?

Let us look first at the spiritual family: Its members are declared to be bounden or holden one to another by the cords of love, by membership in the body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored. (1 Cor. 12: 26.) The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary—that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to his disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love—it is not incumbent upon us to sacrifice our own interests for the world: but it is made obligatory that we have the Lord's Spirit toward all the household of faith, so that, as he did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own self-denial.

According to this, the law of our Head, the terms and conditions of membership in his body, we are our brothers' keepers: each one has a responsibility for his fellow—not to intrude upon him as a busybody, but to look out for his interests, his welfare, and to do all for that brother that he would have that brother do for him—yea, more than this: that he would lay down his life for his brother, as Christ loved the Church and gave himself for her. If all the Lord's brethren could realize this to be the divine rule governing the New Creation, and realize that only those who do live up to this rule are making their calling and election sure, what an awakening of zeal amongst the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flock!—Z. '07: 28.

He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by Divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision.—Z. '16: 371.

When the strain of labor and care are lifted for a time, the established habit of thought, like the needle to the pole, should quickly return to its rest in God. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Psa. 116: 7.) Let not the mind thus temporarily released grovel and revel in earthly things, but let it return to its rest and refreshment in the contemplation of "whatsoever things are pure and lovely and of good report"—upon that beauty of holiness which is the mark or goal or end of our high calling, the attainment of which will be rewarded with the "prize"—glory, honor and immortality. As the poet has beautifully expressed it,—

> "Now let our thoughts on wings sublime
> Rise from the trivial cares of time,
> Draw back the parting veil, and see
> The glories of eternity."

Let thoughts of God and Christ and the worthy saints of the past and present, of the heavenly inheritance, of the blessedness of our future work in cooperation with Christ, of the magnitude and benevolence of the divine plan, and of the glory and blessedness of our gathering together unto Christ when our work of the present life is finished, fill our minds and inspire our hearts.—Z. '95: 251.

The way is rugged, and has been purposely so arranged by the Lord that only the zealous, the earnest, the faithful, the loyal, will be able to attain to the prize. Let us not be discouraged either, as though it were an impossibility to attain the blessing to which we have been called. The fact that the Lord has called us implies that he has made it possible for us to attain, and this possibility we see centers in our dear Redeemer: not merely in the work which he accomplished for us in the past when he redeemed us, but also in his gracious assistances which he renders us all along the journey. Let us remember his assurance that he is able and willing to make all things work together for good to them that love him, to the called ones according to his purpose.—Z. '06: 252.

There are in the present time some who are speaking evil directly or indirectly of such members of the body of Christ as they have contact with; being out of sympathy with the Lord they are out of sympathy with all of his arrangements.—Z. '03: 206.

The Lord hath set in the Church the various members as it hath pleased him. (1 Cor. 12:18.) We are not to forget that he does the setting; we are not to ignore it, we are not to set ourselves. The Apostle illustrates this matter of the setting of the various members of the Body of Christ, that some are hand-members, others eye-members, others feet-members, etc. He points out that **there is plenty of service for each member of the Body,** but not all the same service. We do not hear with our feet, and although the hands assist in talking by illustrative motions, and although they assist in discernment by feeling that which the eyes see, nevertheless it would be a mistake to suppose that God set the hands in the Body to see and to talk and the feet to hear. For the members of the Body of Christ to leave their positions in the Body to which they are adapted and for which they are set, to use some other place in the Body, is sure to bring serious confusion to themselves and to other Spiritual Israelites.—Z. '07: 253.

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Old Corn Gems

NUMBER NINETY-ONE

"And they did eat of the OLD CORN of the land on the morrow after the Passover . . . and the manna ceased on the morrow after they had eaten of the OLD CORN of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:11-12.

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:51.

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Falling Away From Steadfastness

"Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3:17

THIS exhortation applies to the Lord's consecrated people living at the present time. The proof of this is found in the context: the Apostle has just been portraying some of the events connected with the day of the Lord in which we are living—the "Day of Vengeance." . . . Let us indeed give earnest heed to his counsel: for we well know that we live in what the Apostle Paul calls that "evil day."—Eph. 6:13.

We notice further that the Apostle is not addressing the worldly, nor even the average nominal Christian; but he specifies that his warning is to the "beloved," **who already had attained to "steadfastness."** This implies that they had become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the Apostle should address such a developed class of Christians and warn them of their own personal danger of falling into the "error of the wicked?" It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression—"error of the wicked."

It would be past comprehension that such a class as the Apostle has just described should be in great danger of falling into such errors of the wicked as blasphemy, or murder, or arson, or theft. We must look the matter up more carefully, and see whether or not the translators have given us a faithful rendering of the Apostle's words. We find that they have not, and that the word **wicked** is too strong: the Greek word is **athemos**; according to Prof. Young's Analytical Concordance (undisputed authority) it signifies **"unsettled,"** or **"lawless."** Now, the passage seems more reasonable. There is danger, we can readily see, that those once established in the truth might be so led away as to become unsettled, and to wrest the Scriptures, "handle the word of God deceitfully," and thus become lawless in the sense that they would set aside the Word or Law of God, and take instead thereof a twisted interpretation which would the better suit some theory of their own. Such a wrong course the Apostle points out would surely **unsettle** them, and eventually mean the destruction of their spiritual interests; and that they would go into "outer darkness" in respect to "present truth." "Beware, lest **ye also,** being led away with the error of the **unsettled,** fall from your own steadfastness."

The Apostle's language not only points to the present time, but seems to imply that there would be previous fallings away or siftings, which he calls "the error of the wicked"—literally, "the delusions of the unsettled or lawless." The implication seems to be, that the not settled ones would first be shaken out, and that subsequently there would come a still more insidious trial which would test even the "steadfast." We inquire therefore, have there been, during the "harvest" time (whilst we were waiting for the dissolution of the present order of things and for the establishment of the new order of things)—have there been such siftings or fallings away by delusions which have affected those not settled?

We answer: Yes, there have been several: we might recount some of these. First of all came a shaking directly upon the subject of the ransom: Certain lawless ones, "heady," rejected the testimony of the Lord's Word, denying the Lord having **"bought us."** . . . Then came the "flat earth" theory, whose advocates strangely concluded that the shape of the earth is a part of the gospel; the result was that certain others of the unstable were "led away" in that delusion. . . .

Then came another delusion in effect teaching the old doctrine of Universalism,—that God would finally force eternal salvation upon all men and even upon Satan himself. . . . Of course none but **unstable** souls could be beguiled by such open and arrogant perversions of the Word of God. . . .

But the Apostle comes in our text to a time **after** such delusions had "led away" those not established or settled; and his warning is given to the **steadfast. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the past;** and that the fully consecrated of the Lord's people may need to be more than ever on guard against "the wiles of the devil."—"Ye therefore, beloved, seeing ye know these things [that all of the affairs, reforms, etc., of the present time will avail nothing, and that all the present institutions will pass away, and that God is about to establish his own Kingdom in his own way;—and knowing further, that just at this particular time there will be a special sifting and testing of those who are in the light], **beware lest ye ALSO, being led away** with the error of the wicked [the **unsettled** or **lawless** who do not bow implicitly to the Lord's Word, but wrest it to establish theories of their own], fall from your own steadfastness." . . .

The Apostle in our text cautions that we beware against being **"led away."** The word here rendered "led away" occurs in only one other place in the Scriptures (Gal. 2:13), where the Apostle Paul says, "Barnabas also was **carried away** with their dissimulation." The words **"carried away"** give the same thought as "led away" but a little more strongly: they imply that the danger to the steadfast will be along some line which would **sweep away** or **carry away** their judgments from the fixed statements of the divine Word, **through personal preference, or sympathy, or through the influence of some one held in respect or esteem.** Let us all therefore be on guard, that whoever may, consciously or unconsciously, become the instrument of the Adversary, and seek to lead us away from the sure testimonies of the Lord's Word (whether congenial to our natural tastes or uncongenial), we may **not be "carried away"** but that we may be more determined than ever that—

"To our Lord we will be true
Who bought us with his blood.
Only Jesus will we know,
And Jesus crucified."

While we see that the danger to the **majority** of God's people will be through being **"carried away"** by sympathy, influence, etc., we must remember that this implies that there will be certain **leaders of thought** whose conduct will tend to carry away the others. It is not necessary for us to suppose that these leaders into error will knowingly and intentionally get wrong themselves, and carry away numbers with them into their delusions and lawless disregard for the testimony of the Lord's Word, wresting its statements. We may rather assume that in a majority of instances these leaders will be themselves deceived; as the Apostle expresses it—"deceiving and being [themselves] deceived."—2 Tim. 3:13.

All who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and his people demands a correspondingly larger measure of the graces of the holy spirit, as well as of knowledge. The tendency of knowledge, as the Apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them. (Acts 20:30.) Whoever therefore would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the holy spirit, including meekness; that these combined (Love) with knowledge, may build up **himself** as well as build up those to whom he ministers. "Knowledge [alone] puffeth up, but Love buildeth up."—1 Cor. 8:1.

Let us not forget that there is a way, and one way only, whereby we may **insure** ourselves against falling into any of these traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and his apostles. The same Apostle who addresses us this caution against falling from our own steadfastness, tells us in the same epistle (1:5-12), "If ye **do these things**, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ."

What things? Does he give us the particulars of this work of grace that will so **insure us** against falling that we shall receive the great prize? Yes. He tells us that it is by continually adding to our stock of the heavenly graces,—"Add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness Love; for these things being in you and **abounding**, they will not permit you to be inactive or unfruitful in the knowledge [personal intimacy, acquaintance] of our Lord Jesus Christ. . . . Therefore, brethren, give the more earnest heed . . . for if ye do these things ye shall never fall."—Z. '97:275-278.

"Fighting Against God"

GAMALIEL gave evidence of his wisdom in the advice he proffered to his Jewish friends of the Sanhedrin when they were about to deal harshly with the early disciples. His wise words were, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, let them alone; for if this counsel or this work be of men it will come to naught: but if it be of God ye cannot overthrow it; lest ye be found to be fighting against God." (Acts 5:35-39.) Alas that so many who have named the name of Christ and to some extent become partakers of the holy Spirit, and to some extent been taught in the school of Christ, and to some extent possess the wisdom that cometh from above—alas that so many of these seem to have less wisdom than is expressed in Gamaliel's words just quoted.

Some people by nature have so little combativeness that they lack strength of character, are too pliable, "wishy-washy": they lack the qualities of an overcomer, and need continually to seek grace and help from on high to take a stand for the truth and for righteousness. Otherwise they surely cannot be expected to come off more than conquerors. The Lord is seeking for his little flock those who have character, firmness, strength, as well as gentleness, meekness, patience, love. The happy combination which the Lord seeks is not found anywhere, however. All who come to him need to be refashioned in some respects to make them acceptable. Consequently on the other side of the question we find that some who have strong characters naturally have such strong combativeness that it is continually bringing them into trouble and needs to be curbed, brought under restraint.

It is difficult to say which of the two classes referred to has the advantage over the other. The one class must cultivate what the other class must restrain, and probably, all things considered, their chances are about equal in the matter of winning the race. However, those who have large combativeness, who are aggressive, forceful, usually attract more attention in the Church by reason of these qualities, and usually awaken more opposition even though they do not make enemies amongst those who love one another. The too pliable and docile are apt to think of themselves too favorably, and are very likely to be too favorably thought of by others as respects their qualifications for the Kingdom. Those who are strong and forceful are apt to be too roundly censured by others and to be too blind to the fact themselves. Oh, that we all could have sound minds! but since this is impossible, Oh, that we all could have a large measure of

the spirit of a sound mind, and the ability to weigh ourselves according to the divine standard!

These words are specially intended to assist the dear brethren and sisters troubled with too large a degree of combativeness, disposed to be too aggressive. The Lord certainly showed markedly, particularly, his love for the strong characters when from amongst the twelve he selected Peter, James and John, the three most radical and aggressive of the apostles, as in some respects his favorites. So, then, those who have the aggressive quality by nature must not feel that it is a bar to their attainment of the Lord's "well done," but rather that it is a good quality of itself if only it can be restrained and brought within proper bounds. They should see, as Gamaliel did, the danger of using their combativeness and aggressiveness against the Lord, against the Truth, against the brethren.

Our Lord says, "His servants ye are to whom ye render service." (Rom. 6:16.) The question is not, To whom do we **profess** to render service? nor, To whom do we **think** we are rendering service? but, Whose cause do we **actually** serve? From this standpoint, looking out over Christendom today, we ask ourselves, How many are serving God? and How many imagine they are serving him while they are really serving the Adversary?—really "fighting against God"? . . .

Let us remember the Lord's words through the Apostle: "The Lord resisteth the proud but showeth favor to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." These verses, we believe, are a key to much of the error along the lines we have indicated. A strong character affected by a measure of pride is apt to take a wrong course from which it is almost impossible for him to recede. But if humility be there the strength, the combativeness, will be under proportionate control, and that much easier will it be for the individual to receive the proper instructions from the Lord, and to follow them, and to be fitted, polished and prepared for a place in the Kingdom. This same principle applies amongst those who have already received as a blessing from the Lord the light of Present Truth. We still need the humility that will enable us, if too lacking in character, strength, to acknowledge the same and seek it from the Lord. And we still need the humility which will keep close watch upon every word and act and thought, even with a view to having all in complete subjection to the will of the Lord that we be found not fighting against the Lord or against the Truth or against the brethren. How careful we should be to watch for the leadings of the Lord's providences, not only in our own experiences, but also in the words and experiences of others, and particularly to measure everything by the divine standards and not by our own opinions and preferences!—Z. '07: 227, 228.

The New Creature's Conquest of His Flesh

"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10.

DEVELOPMENT is necessary to the life of the New Creation. In our text the term "old man" stands for the human will, which once dominated the being. All who become Christians in the Bible sense of the term not only accept Christ and trust in Him as their Savior, but devote their old will, their old nature, to **death**. Thenceforth that old nature is repudiated, and is no longer to control the life of the individual. But the **body** of the "old man"—the fleshly tabernacle—is still retained after the old will has been discharged and the new will has come in. The New Creature, with new impulses, a new purpose, uses the mortal body as its servant. The new will is now master.

This new will is the will of God, or in other words, it is a will to do God's will. Our consecration is a consecration to do the will of God, to be dead to any other will, whether our own natural will or the will of another. This includes the dedication of everything we have or had hoped to have as human beings. It means the laying on the altar our every power, our every ability, our strength, our time, our pocketbook, our influence. Those who make a Covenant of Sacrifice are accepted up to the full number of the Elect. They will, if faithful unto death, receive new bodies in the resurrection.

Knowledge the Basis of Development

In our context the Apostle explains how this putting off and putting on is done. This "new man" . . . is to develop by acting upon the knowledge that it gains. We had some knowledge before consecration, or we would not have thought of taking such a step. First, the Lord permitted a measure of knowledge to come to us. Then when we had accepted the terms and presented ourselves for sacrifice, the Savior's merit was imputed to us, and we were received of God and begotten as New Creatures by His Spirit, His power; and the good work has been going on in all those who have met the necessary conditions of development.

We must grow in love. The Apostle tells us that we might have all knowledge and yet be as nothing. Knowledge alone will not suffice. However, knowledge is the basis of faith and obedience. Without knowledge we could accomplish nothing. Knowledge shows us the will of God on the one hand and the selfishness that appertains to the fallen human nature on the other. It shows us the love and generosity that belong to the new nature. It shows us the Lord's character—the character that we are to imitate. We are to be "renewed in knowledge after the image of Him that created us"—created us as New Creatures.

As St. Paul expresses it elsewhere, we are to be transformed—formed over. We have a new **will**

from the beginning, but it requires some time to transform our minds. Our minds being accustomed to reasoning along the lines of the flesh, the old nature, it takes some length of time before they are so entirely renewed as to view things from the Divine standpoint. But only as we thus progress can we form a Christlike character.

Renewing of Church and World Different

Not only are we to have our minds renewed, but our bodies are to be brought into subjection to the new mind, our new will. Because our bodies are earthly and imperfect through the fall, we can never hope to bring them into complete subserviency to the new mind. There will always be more or less of conflict. But we are to deaden, to treat as though they were nothing, these desires and impulses of the depraved flesh. Thus we make progress, being transformed day by day into the image and likeness of our God and of His dear Son. . . .

Mankind also will need to be renewed; but theirs will not be a renewal such as is granted to the Church. The world will need a new mind, and must learn to overcome all their fallen tendencies, but they will be required to give up only that which is sinful. Their renewal will be along the lines of Restitution, a restoration, to the former condition of the perfect man. They will not have a new mind that is in conflict with human nature, as has the Church. The world will not renounce their human nature; they are to renounce only sin and to bring their human nature, by Divine assistance then granted, up to perfection.

All Must Attain the Likeness of God

In the end, we see, every being who will have everlasting life on any plane will be in the likeness of God—the image of God. Father Adam in his perfection had this image; the holy angels have this image; Jesus had this image of the Father; and the Church must have this image. The world, also, by and by, must have this image of God. All must love and serve righteousness. Wrong must always be repulsive. All who attain life everlasting will see Divine Wisdom, Justice, Love and Power, and will thoroughly conform themselves to that standard in all their thoughts, words and deeds. All who do not attain this image of God by the close of the next Age—the thousand years of Christ's reign—will be cut off from life, without remedy.

The Lord Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) To know God means to have intimate acquaintance with Him, to be like Him in character, to be able to view matters as He views them. Only those who have the mind of God will be granted eternal life—whether of the Church now or of the world in the next Age.

The Conflict Between Mind and Body

. . . The Lord does not judge these New Creatures according to the imperfections of their flesh, because these are covered. They will prove the measure of their love and loyalty by the way in which they fight against sin and the desires of the flesh, and especially against a rebellious spirit in their own flesh.

Each child of God has an enemy in his own body, and the more so because our bodies through the fall have become more or less surcharged with sin. The New Creature wills to do the Lord's will. Hence from the time that the New Creature has an existence there is a conflict between this New Creature and the old body. The Apostle Paul declared that he browbeat his body, kept his body under the control of the new mind; and he intimates that this is the only way to be a follower of the Lord Jesus. —1 Corinthians 9:27.

The Flesh To Be Thoroughly Subjugated

This matter of keeping the body under had a beginning. All our former lives we had been asking our body, What is your will? What is your desire? What will please you? Therefore it is a somewhat difficult matter now to bring the body under the control of the new will and to be able to say, "Thy will, O Lord, not mine, be done." Just as a colt needs to be broken, to be brought into subjection, so it is with our flesh. If it is thoroughly broken, it will remain in subjection. From time to time it will, of course, attempt to assert itself, but it must be conquered; for if it is not thoroughly broken and subjugated, if it is allowed to have more or less of its own way, there will always be danger of a runaway or of some other difficulty, and of final catastrophe.

We are not to take the Apostle too literally when he says that he browbeats his body. His thought is, not that we are literally to handle our body in a rough way, to maltreat it, as some have thought, but that we are to subjugate it, to teach it a thorough lesson. The object of this is that the body may learn to be a good servant of the New Creature. The Spirit of the Lord cannot quicken our mortal body until we have first brought it into subjection. Even if the triumph of the New Creature means the quick death of the body, it must be made submissive; for after we have decided that as human beings our own will is not to be any longer in control, but the Lord's will is to govern, the only thing to do is to set to work to use our body in His service. This will be done more or less thoroughly as we grow as New Creatures. As this battle goes on, if it is faithfully waged, our flesh becomes weaker, and the new mind is renewed day by day. We learn more fully to put our bodies under and bring them into the service of the new will. It should be manifest to all that we are seeking to do the will of the Lord; and that the will of the flesh is dead, and not to be entertained for a moment.

The Testing of the Believer

The Apostle tells one reason why he kept his body under—lest, having instructed others how they should do, he himself should make a failure and become a castaway. Likewise with every true Christian this is a matter of supreme importance, and should be particularly noted by every one who is a teacher in the Church.

In choosing a Bride for His Son, the Father is making a selection from those who accept the Gospel Message and desire to draw near to Him. The first test is as to whether or not they will make a full consecration to God. The second test is as to whether, after they have made their consecration, they will conquer the flesh and bring it into subjec-

tion. The third test is as to whether they will strive always to keep the flesh in subjection, even unto the end of the way.

The Lord is watching our course continually. His eye is ever upon us to see to what extent we are zealous in crucifying our flesh. Those who are in dead earnest in this matter are the ones whom He is seeking. He seeks a godly seed—those who have the disposition of the Master; and the Master's disposition has ever been in direct antagonism to everything sinful. "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," was spoken by the Father of our Lord Jesus. Moreover, the Master gladly laid down His life in sacrifice to do the Father's will and to save the world.

And so the Father has, during the Gospel Age, been seeking for the Bride of His Son those who preeminently love righteousness, who hate iniquity, and are glad to be living sacrifices, to be used up in God's service. In proportion as we manifest the spirit which actuated our Lord—a love for that which is right, a promptness to fight against all sin in ourselves, and a spirit of loving sacrifice—we shall be copies of God's dear Son. If we fail to have a proper zeal and energy in this respect, we shall be unfit to be granted the reward promised, and shall be rejected, be cast away.

One who had committed the sin unto death would be a castaway in the most absolute sense. Even the Great Company class must prove loyal of heart and mind and must hate sin, though cast away as regards the "prize." The degree of love and zeal we manifest in fighting against the weaknesses of the flesh has much to do with the attainment of the prize. . . .

We find that in our flesh there is a tendency to revive from its condition of reckoned deadness, and to struggle for supremacy. Hence, as we have said, the new nature must be continually on the alert to maintain its ascendency, to fight the good fight of faith, that we may gain the "crown of life," may be overcomers in the highest sense—"more than conquerors." We are in a position of great responsibility.

Two Classes in the World

There are at the present time two classes in the world—the fleshly and the spiritual. The fleshly live according to their natural tendencies; the spiritual live by faith, contrary to the flesh. Those who become footstep followers of Jesus are . . . lifted to a higher plane than others of mankind. To them the old things of their past lives have passed away, have been renounced, and all things have become new.

The Apostle declares that if these live after the flesh—according to their natural inclinations and the desires and ambitions of the world—it means that they have descended again to the plane of the world; and they will die. It is only if we faithfully endure, if we suffer with Christ, that we shall reign with Him. Our sufferings with Christ are not in the upholding of some foolishness—of wearing a certain cut of hair, or a certain style of dress, etc.—but in active opposition to error, in living apart from the spirit of the world, and in energy and faithfulness, according to opportunity, in the Truth. The Lord's side is to be our side in everything. This brings us into conflict with the world and with the tendencies and proclivities of our own flesh; for we naturally love the things that the world loves.

Our Responsibility and Our Danger

We are not to blame the world for living according to the flesh; for this course is the natural bent of the fallen nature. But it is different with us, by reason of the fact that we have sacrificed the earthly in order to obtain the spiritual. It would be a disastrous matter with us if we should live after the flesh, should sow to the flesh, instead of to the Spirit. It is not possible for us to live fully up to the Spirit, but it is possible for us to make a strenuous endeavor to do so. We can live after the Spirit, though we cannot measure up to the perfect standard. We can do our best; we can make our plans and arrangements in harmony with what God's Holy Spirit would dictate and approve, as God gives us wisdom to discern. This is the only course by which we can reach the eternal life and glory which the Lord has promised to the faithful Church.

We recognize, indeed, that there are two classes which will attain spiritual life; but only one will be granted an abundant entrance into the Kingdom. Those who sow liberally to the Spirit will reap the larger reward. Those who sow sparingly will reap the smaller reward. Those who are striving to live in full harmony with God, and contrary to everything that is in opposition to God, seeking by prayer and the study of the Word to ascertain His will, shall win the promised prize.—Philippians 3:14.

But those who have been spirit-begotten, and who then live according to the flesh, are not to expect any reward—not even Restitution. There can be nothing for them but the Second Death. They have had their chance for life and have abused it. Christ came to give one full, individual opportunity to each and all—and only one. God gave Adam an opportunity for everlasting life, but he was then inexperienced with sin and its consequences; hence, he is to be granted in his awakening an opportunity equal to that given the remainder of the world. Christ died to redeem all, and thus to give to all mankind, in due time, a full, fair opportunity for life eternal, after experience with the nature and the results of sin. . . .

In the next Age the world will be brought forth from the tomb—the death state—in an imperfect, blemished condition. The great Mediator will be in charge of the world's interests, having then made satisfaction to Justice on their behalf. It will be His mission to help mankind up to perfection—all who will. But any who continue to live, or to attempt to live, after the sinful cravings of their fallen flesh will eventually be destroyed; for those who prefer sin, after coming to a clear knowledge of the difference between good and evil, and having access to all needed assistance to rise out of their fallen estate, will be cut off as cumberers of the ground and corrupters of the earth. Those who during the incoming Age would attain eternal life on the human plane must seek to live in harmony with God's Law, with righteousness; and thus they will reach full perfection and restitution, under the guidance and assistance of The Messiah.

The Special Battles of the Church

But much more glorious than even this is the prospect before those who are now faithfully running the race for the prize of the High Calling, held out to the Church! There are, however, enemies yet to be vanquished, and victories to be gained, if we would receive the crown. Until the final battle is fought, we must not relax our vigilance for a moment nor lay aside one piece of our armor.

Considering particularly what are some of the battles of the New Creature, we realize that many of them pertain to the weaknesses of the flesh through heredity—sin working in our mortal bodies, seeking to bring us into captivity. After we have become New Creatures, the gross sins of the flesh gradually become distasteful even to those once in bondage to them. When these are conquered, a great victory has been won. But there are subtle sins that lurk in the flesh of all those who have become the Lord's; and these dispositions hide themselves in such a manner that they frequently deceive the new will, which needs to be educated up to a clear appreciation of the principles of righteousness.

It is an advance lesson in the School of Christ that hatred of a brother is murder, that we are not only to hate the **act** of murder, but also the murder **spirit**, and are so fully to cast out this spirit as to have nothing but love and kindly wishes in the heart toward others, even our enemies. Only the more advanced and better drilled pupils in the School of Christ see clearly and distinctly the meaning of the Apostle's words when he denominates anger (fleshly wrath), malice, hatred, strife, envyings, and evil speakings, as the works of the Devil. These must be fought to the finish.

"We Beseech You, Therefore," Beloved

All the children of God must come to see that "love worketh no ill to his neighbor," nor does it **wish** ill. We must see that such evil dispositions originate in the mind, in the heart; and as soon as the true soldier of the cross perceives any of these sins manifesting themselves outwardly or lurking in his heart, he will begin a vigorous campaign against them, and will go to the Throne of Grace for the promised grace to help in time of need. Only thus can the child of God keep his record clear and retain the Lord's favor and blessing.

Let each of us then, dearly beloved, apply earnestly to ourselves these lessons. Let us diligently follow the example of the beloved Apostle Paul, and "keep under" our bodies, lest we become castaways. Let us keep ever before our minds the thought that we have "put off the old man with his deeds"; and that we have "put on the new man," and are now on trial for life or death eternal; that we are being tested, are being given the opportunity to prove the sincerity and depth of our consecration to the Lord. Surely this will spur us on and energize us to faithfulness. Let us remember that the keeping under of our body appertains to food and drink, to the clothing we wear, to the way we spend our consecrated time, to our every thought, word and deed.

These battlings of the new mind against the flesh are a "good fight"—good in the sense that they are fightings against the intrenched weaknesses and besetments of the fallen nature, against temptations from within and without, that appeal to us as human beings. They are a "fight of faith" because the entire course of the New Creature is one of faith; for "we walk by faith, not by sight." We could never succeed in this fight unaided. Hence we must keep very close to the Lord. We must "**watch** and pray," keeping securely fastened to us the whole armor of God. The time is short. . . . Then let us be diligent!—Z. '15:147-150.

Two Bands of God's Heroes

Hebrews 11:1—12:2.

"Let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfector of our faith."—Hebrews 12:2.

THE Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God." The Bible brings to our attention two distinct classes of Faith Heroes, both pleasing to God and both to be highly rewarded by Him. One of these classes preceded Jesus' day; the other class follows His day. The first class of Faith Heroes are therefore known as the Ancient Worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the House of Sons; because they lived before Jesus' day—before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God. (Luke 3:38.) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as His sons—all were sinners—until Jesus came and died, the Just for the unjust, that He might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, "Moses verily was faithful as a servant over all his House [the House of Servants], but Christ as a Son over His own House [the House of Sons]."—Hebrews 3:5, 6.

Thus the distinction is clearly marked between the noble brethren before the Cross, the last one of whom was John the Baptist, and the noble brethren since the Cross, the first of whom were the Apostles.

That John the Baptist was the last of the Ancient Worthies is attested by the Master's words, "There hath not arisen a greater Prophet than John the Baptist; and yet I say unto you, that he that is least in the Kingdom of God is greater than he." —Luke 7:28.

St. Paul makes this distinction between the Ancient Worthies and the Christian Worthies in today's lesson. He first of all recites the names of the prominent ones of the past—Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

It should be remembered that God did not promise Heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises. . . .

On the other hand, the promises in the New Testament are only spiritual—Heavenly promises, "things above." The Christian Worthies are promised a share with Jesus in the Heavenly Kingdom which He is to establish at His Second Coming. They are to be His joint-heirs, "if so be that they suffer with Him that they may be also glorified together." (Romans 8:17.) The promise to these is that they shall be a Kingdom of Priests, or a Royal Priesthood; while the promise to the Ancient Worthies is that they shall be made "princes in all the earth."—1 Peter 2:9; Rev. 20:6; Psalm 45:16.

The Christian heroes are to have a change of nature from human to Divine, the beginning of this change being the begetting of the Holy Spirit in the present time, and the completing of the change being that of the resurrection—"changed in a moment, in the twinkling of an eye"—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the Ancient Worthies, not having the begetting of the Holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of Faith Heroes, the Apostle in verses 39 and 40 declares that the Ancient Worthies, "having obtained a good report through faith, received not the Promise [the things promised to them], God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first —Jesus the Head, then the Church, His Body; and after the perfecting of these, styled the First Resurrection, the Divine promises will begin to fulfil to the Ancient Worthies, and extend ultimately to "all the families of the earth."—Genesis 12:3; Galatians 3:29.

The Christian Race Course

God has great blessings in store for every member of the human family willing to accept the same on the Divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the Church class—the Little Flock, to whom it is the Father's good pleasure to give the Kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during His Millennial Reign.

The Apostle addresses this class in the two closing verses of today's Study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God."

The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of Ancient Worthies and to consider what they endured and how faithful and loyal to God they were Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the Divine plane, of attaining "the Divine nature."—John 1:12; 2 Peter 1:4.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the Author of our faith, the One through whom we were privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before Him by the Father. He pictures to us how loyal Jesus was, and what He endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating Him at His own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance. . . .

The Apostle reminds us also that one of the greatest hindrances is sin; that we are beset by inherited sin in our members; and that we need to run not only perseveringly, but also patiently; for whoever obtains so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the Heavenly Father, to the Truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with Him and like Him, and share His glory; for God has predestinated that these shall all be conformed to the image of His Son.—Romans 8:29; Z. '16:60, 61.

"In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6); and again, "Without me ye can do nothing" (John 15:5); and again, "My help cometh from the Lord" ((Psa. 121:2); and again, "I can do all things through Christ which strengtheneth me" (Phil. 4:13); and again, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22, 23.) Let us in the strength of these divine promises enter into the blessings of the Lord more and more day by day, and allow his leadings past and present to give us courage and fortitude for the future.

"Who led us last will lead us still,
Be calm and sink into his will."

—Z. '07:286.

Sabbath Obligations and Privileges

Matthew 12:1-14.

Golden Text:—"Remember the Sabbath day to keep it holy." —Exodus 20:8.

FEW seem to get the proper thought respecting the Sabbath. Some consider themselves as Jews under the Mosaic Law: others go to an opposite extreme, and, declaring that we are not under the Law but under grace, repudiate the Sabbath entirely. What we believe to be the correct view is the intermediate one between these two extremes, as we shall endeavor to set forth. . . .

Christian believers, followers of Jesus since he made an end of the Law Covenant, nailing it to the cross (Col. 2:14), are not under the Law Covenant but, as the Apostle declares, "We are not under the Law but under grace." (Rom. 6:14.) Our relationship to God is of the same character as that which prevailed before Sinai's Law Covenant was effected at the hands of Moses over Israel—after the same order as that enjoyed by Abraham, Isaac and Jacob—grace under the terms of the Abrahamic Covenant: we are the real seed of promise. (Gal. 3:29.) Did Abraham, Isaac and Jacob prosper without a law? Yes! **Much more** can Spiritual Israel prosper under the same conditions, because we now have much advantage everyway through our special relationship by faith to the great Redeemer, and to the exceeding great and precious promises which centre in him, and which apply to all those adopted by him as members of his body —members of his Bride class.

"Whom the Son Makes Free"

Some are inclined to feel alarmed at the very thought of being free from a law covenant based upon obedience to a law. Such should be comforted with the thought that Abraham, Isaac and Jacob were approved to the Lord without the Law. Their faith in God constituted an obligation to do the divine will to the extent of their knowledge and ability: and the same is true of us, for the Scriptures assure us that, as children of God and adopted into his family, made partakers of his Spirit, our rule of action must henceforth be love, and that to us love is the fulfilling of the law. That is to say, if we receive the spirit of adoption into God's family it implies that we possess the spirit of love, because God is love; and this love for God as it develops signifies love for all that are in accord with him, and a love like his in respect to all of his creation—a sympathetic love. Such a love permits us to be and to do in harmony with the divine will to the extent of our ability; and the Lord, who is dealing with us according to our intentions and endeavors, and who is covering our unwilling weaknesses and imperfections, counts this service of the heart and intention as a perfect keeping of the divine law. Thus the Apostle says: "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." (Rom. 8:4.) However short we may come of the full spirit of the divine law, we are counted as fulfillers of it so long as our daily walk is in that direction to the extent of our ability. . . .

Our Relationship to the Lord

Have we then no relationship to the Law given to natural Israel, as expressed in the ten commandments, etc.? No, we are free from the Law—thank God! Nevertheless, we may derive a great blessing through an examination of that Law from which we are free, because we recognize that it was just and holy and good—that it was not set aside because the Law was imperfect, but because man was imperfect and unable to keep that Law and to gain life thereunder. Looking, then, at that perfect Law, we should seek to get, not merely its outward form and letter, but especially its inner meaning, its spirit, to determine just what it did signify. Then, having ascertained its significance, we as New Creatures—while not depending upon it for our life, but recognizing that the precious blood of the Lamb of God has compensated for all of our unwilling weaknesses and deficiencies and imperfections—we should strive, nevertheless, to conform our lives to all the blessed thoughts we can gather respecting the spirit of the Law.

We should do this, not thereby to merit salvation, but that having obtained the salvation, the forgiveness of sins, and having gone further and been begotten of the holy Spirit to a new life, a new nature, we no longer seek to justify ourselves by the Law, because justified by the blood of Christ. We now seek as New Creatures to please our heavenly Father, and rejoice to find anything in the Law given to natural Israel that would furnish us clearer conceptions of the divine will, that for love to God we might do with our might everything in our power.

Accordingly, as we look at the Decalogue we say, "Yes, those laws are perfect," and the more closely we examine them the more do we grasp the depth of their signification. As, for instance, in the first and second of these commandments we see prohibited not merely the making of images and the worshipping of the same, but equally prohibited the having of any object of worship aside from God—wife or children or mammon or self, etc. Applying this to the fourth commandment respecting the Sabbath, Spiritual Israelites will realize that they are not under bondage to a day, but will nevertheless desire to know what was the Spirit or intent or object of this command, and to be in harmony, in accord, with all its spirit. The Israelites, as today's lesson shows, got merely the outward form of these three commandments, but wholly missed its real purport; and similarly, many Christians today merely take the Jewish view of the command and entirely overlook its real import.

"We Who Believe Do Enter Into Rest"—A Sabbath

The Apostle refers to the real meaning of this Sabbath rest of faith into which we Spiritual Israelites enter so soon as we accept the Lord Jesus as our Redeemer, the expiator of our guilt—our Life-Giver. As soon as we begin to believe we begin to

enter into this rest, and thenceforth, if we are faithful to the Lord and abide in his love, our Sabbath never ends—"We which believe do enter into rest." —Heb. 4:3.

Our lesson of faith should continue throughout all the days of the week, and thus Spiritual Israel keeps Sabbath every day—resting in the finished work of Christ, resting from our own works, from all endeavor to justify ourselves through the Law. Was not our Lord's ministry a perpetual Sabbath? and may not all of the Lord's people today so rest in the Lord by faith, and so continually seek to work the works of Him, that every day with us should be a Sabbath day? Thus all the labor of life is sanctified to us. Whether we eat or drink, scrub or dig, write or talk, sleep or wake, we are to do all to the glory of God—to do all as unto him, and in all of our doings to maintain the Sabbath rest in our hearts—rest in divine love and care, which applies to us through our relationship to Christ Jesus our Lord.

Propriety of Sunday Observance

The question comes, then, Should the Lord's people who see the true rest and who are enjoying it—should they observe the Sabbaths or Sundays appointed by the civil laws of Christendom? We answer, Yes! for three reasons:

(1) It is the divine command that we should obey all the ordinances of human law that do not conflict with our conscience as Christians; and clearly nothing in the human law on this subject could violate our conscience.

(2) Surely if others can afford to rest from their labor one day in seven the Lord's people can afford to do so as well, and indeed to better advantage than the world, because through our better knowledge of God and his Word we can make wiser and better use of the time thus taken from worldly affairs.

(3) Spiritual Israelites are greatly advantaged by the fact that the world, nominal Christendom, has made a mistake in the matter, and is under the impression that the Jewish law obligates the keeping of one day in seven as a religious rest-day. Thus all things work together for good to them that love God—even the world's mistakes and ignorance.

Not only should Spiritual Israelites rejoice to have the privilege of one day in seven for a special rest from physical labor and for special engagement in spiritual works, pleasures and refreshments, but additionally they should realize that the world is watching them, and that their influence for good would be greatly interfered with by their violation of this civil law, which the world supposes to be backed by divine command. Our advice, therefore, to all true Spiritual Israelites is that they be as strict or more strict in their observance of Sunday as a Sabbath of rest than are their neighbors—that all works except those of necessity or mercy be avoided, that this precious day be considered a boon from the Lord, a great privilege and opportunity for growth in grace and knowledge and love. Let our homes be the most quiet of all in civilized lands on the appointed day of rest, let no sounds of labor or of worldly pleasure be heard in our habitations, but let our joys of hope and love and faith abound, and let our happy hearts manifest themselves in cheerful words and tones and looks, that thus our moderation as well as our joy in the Lord may be manifest to all with whom we have to do, that they may take knowledge of us that we have been with Jesus and learned of him. (Acts 4:13.) To those of our neighbors and friends with whom we are very intimate we might explain that from our standpoint every day is a Sabbath day of rest in faith—that though upon some days it is necessary we should labor also for the meat that perisheth, our hearts are resting still in the great Lord of the Sabbath and his finished work.

This would not signify that we of today should attempt an observance of the outward forms of the Jewish Law, according to all that is proper and required of the Jew. For instance, no doubt it would be a violation of the fourth commandment to operate a street-car line; and if the Jewish Law were in force upon us it would be absolutely wrong and sinful for any of us to ride in a street-car, much less to operate the same. But since we are not under the Law but under grace, and since Sunday riding is not prohibited by the civil law nor regarded as evil by our fellows, there is no reason why in this and in similar matters we may not enjoy reasonably and with profit the conveniences of transportation on the Sabbath.

The Pharisaical Sabbath

Our lesson applies to a time when the Jewish Law was still in force, and shows us that even then the right, the true, the proper interpretation of the fourth commandment was much more in accord with our observance of it than with the extreme observances accorded today by the Jewish teachers. The difference between then and now would be that the Jews under the Law were forbidden to do work of an earthly kind on the Sabbath, while we are not forbidden, except as earthly laws may limit without a commandment, and that we may delight to abstain from temporal labors that we may the more fully enjoy our spiritual privileges.

Our lesson pictures to us Jesus and his disciples in a public pathway across a wheat-field (in old English called a corn-field). The wheat was ripe or nearly so, and the disciples, feeling hungry, had plucked a few of the heads and rubbed them in their hands to remove the chaff for the eating of the wheat. The Pharisees, appreciating the shell rather than the meat of the divine Law, were very particular for outward observances of it, while entirely overlooking and neglecting its real sentiment or spirit. Here they thought they saw an opportunity for showing off their religious devotion by calling attention to the disciples of Jesus as being law-breakers, and to Jesus himself as being little better, in that he as their teacher had not reproved them. We see frequently this same spirit in our day: Some today would be scrupulously careful not to ride in a street-car on the Sabbath who would think nothing of allowing their minds to rove not only after the worldly things but worse, to dwell upon evil subjects, or perhaps meditate how they could take advantage of their neighbor the day following. This is hypocrisy, one of the worst sins from the divine standpoint.

It is really amusing how the Jews, while neglecting the real essence and spirit of the Law toward God and man, exaggerated that Law as respects the

trifling and unessential matters. For instance, the ruling of the Rabbis was that catching a flea on one's person was hunting, and therefore prohibited on the Sabbath; that rubbing the grain in both hands and blowing away the chaff constituted winnowing and threshing, and violated the rest of the Sabbath. Our Lord did not accept the reproof, but, on the contrary, pointed out that his disciples not only had his approval in their course but that they were fully justified by the course of others whom the Pharisees recognized. Our Lord's illustration of what constituted necessity and mercy was drawn from the Bible narrative of David's eating the shew-bread, lawful only for the priests to eat, because of the necessities of his position, his hunger. Also the labor performed every Sabbath in the Jewish Temple, in connection with the worship there, by the priests and Levites. Our Lord held logically that these approved matters showed the proper principle governing the Sabbath. He did not claim that reaping, threshing and winnowing on the Sabbath day would be justifiable; his argument was that no such interpretation should be put upon the Law as would make the satisfying of hunger, as the apostles did, a crime, a violation of the Sabbath commandment.

"Lord Also of the Sabbath"

But after convincing them from the Scriptures that their position was untenable, our Lord asserted to them his authority as an interpreter of the Law, saying, "I say unto you, One greater than the Temple is here." If it was right for the Levites to perform the Temple services on the Sabbath, Jesus was greater than the Temple in that he was the Son of God, the mouthpiece of God, and his disciples might therefore rest secure in anything done in his service and with his approval. What a personality our Lord must have possessed that he could make such a statement before his enemies without its being challenged! We are convinced that he not only spake as never man spake, but that his appearance must have been superior to that of members of the fallen race.

Mark his statement again (v. 8)—"The Son of man is Lord even of the Sabbath day." As the Lord of the Sabbath, as the great Teacher, he had not indeed the right to abolish this feature of the Law except by fulfilling it, "nailing it to the cross"; but as the Lord of the Sabbath he was the proper Teacher to set forth its real significance to the Jew. Our Lord called the attention of his critics to the testimony of God through the prophet, "I will have mercy and not sacrifice." (Hosea 6:6.) Our Lord declares that if they had given heed to this direction their thoughts would have been more merciful, more in line with the divine sentiment, and this would have hindered them from condemning the disciples, who the Lord declared were entirely guiltless of any violation of the Sabbath day commandment.

Similarly we may say today that the great lack of many critics and fault-finders is their lack of mercy, lack of love. Love is the fulfilling of the Law, and whoever has most of it will come nearest to the standard. **The possession of love is always indicated by mercy**—toward our friends, toward our brethren, toward the world, toward our enemies. Proceeding to the Synagogue the same question was raised—the predominance of Love above any law was manifested. A man there had a withered hand, and the Pharisees, seeking to prove Jesus and to catch him, inquired whether or not it would be right to heal on the Sabbath day. They fain would condemn him on some score; his defense of his disciples was complete—would he now commit himself to a matter of healing on the Sabbath?

Our Lord's answer was along the lines of the prophecy he had just quoted, namely, that mercy was higher in God's estimation than sacrifice, and he proceeded to show mercy to the afflicted man. First, however, he showed them from their own course in life that they were inconsistent: that if they owned but one sheep and it fell into a pit on the Sabbath day it would be rescued—not for love of the sheep but for fear of the loss of its value. Our Lord inquired, "How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day." This question, as to the superior value of a man over a beast, is one that the world seems to find difficult to answer, but one which should be quickly answered by the Lord's people of spiritual Israel. The Lord set the value of a man when by the grace of God he gave himself a ransom for man. Those who receive of his Spirit should more and more count it a privilege to do anything they can for the relief of their fellow man in matters temporal or spiritual.

The Pharisees were answered at every point, and, less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord, the great Teacher. So when Jesus had healed the withered hand by word they went out of the synagogue angry, to take counsel against him how they might destroy him. They were rabid sectarians, fully convinced of their own importance. They felt that anything that discredited them must be injurious to the Lord and to his cause, that they were the orthodox body, and that they would be fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading more and more over all the people of Israel. A similar spirit prevails today, we aver, amongst many who are outwardly very zealous for religion. They are so deficient in mercy, love, so bound by the sectarian systems with which they are identified, that they would be willing to persecute as thoroughly as opportunity would permit any of the members of the Master's body whose presentations of the Truth today would seem to diminish their honor and standing before the world. Let us, dear friends, remember the Master's word, and understanding and appreciating our relationship to the Lord, let us be obedient to the very spirit of it.—Z. '06:105-108.

There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ. Worldly-minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the necessity of fellowship in the body of Christ and of disfellowship with the world.—Z. '92:346.

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If we lend our aid, our support to any human being in connection with the divine plan and service, it should be not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with a realization of the leader being of his appointment. Thus our loyalty will always be to God and not to men. Nevertheless, we shall find ourselves co-laboring in a manner most useful and most helpful in the Lord's service: coworkers with God and coworkers with all who are his servants under his appointments.—Z. '03: 206.

Some of us were born blind—blind to the Lord and His true character, blind to the truth of His Word. The blindness upon us was neither our own fault nor the fault of our parents; for they as well as ourselves were honest-hearted toward the Lord. Our blindness, therefore, was not a chastisement for sins. The darkness, the blindness, which has so long overspread Christendom entrapped us as well as others. But the Lord had mercy upon us. He passed our way, and made eyesalve for us. He took the clay of human agency, and mixed it with His Word, the fruit of His lips. With that combination he gave us the anointing of the eyes of our understanding, and bade us wash in the waters of His Word of truth and grace.

We followed His instructions, and now we can see. A new world has opened before us. "Wonderful things in the Bible we see!" The Scribes and the Pharisees of our day wonder, criticize, and try to account for the blessing which has come to us. Of course they find fault with every agency which the Lord has used in connection with our blessing; for their hearts are not in the right attitude to appreciate the favor of God.—Z. '17: 92, 93.

He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.—Z. '90, Nov. 6.

"Brethren, mark them which **cause divisions** and offenses, in violation of the doctrine which ye have learned (the royal law of Love); and avoid them." "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they **might be made manifest that they were not all of us.**" (1 Cor. 11:18; Rom. 16:17; 1 John 2:19.) It is doubtless as necessary that the Church be sifted, purged, tested, as that it be "built up"; and for either work God uses the ready and willing.—Z. '14: 261.

The tears and sorrows and battlings in strife against the world, the flesh and the devil are all very necessary in the present time; and we should neither hope nor expect to be crowned as victors, without passing through such experiences. In this battle, we learn not to think of ourselves more highly than we ought to think; we learn of our own weaknesses and imperfections and our need to walk closely with the Lord, if we would keep our garments unspotted from the world. We learn also to trust his grace, and that "our sufficiency is of God." We learn that "greater is he who is on our part than all they that be against us." We learn that the victory that overcometh the world is neither the strength and perfection of our flesh, nor merely the strong resolution of our minds, but the latter helped and strengthened by him who assures us that his strength can be perfected in our weakness. It is here that we learn that all things are working together for good to them that love God.—Z. '97: 227.

We are to love one another—first our Heavenly Father, then our Heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the Heavenly Kingdom.—Z. '16: 45.

It is not for us to question the methods of Divine Wisdom, but rather to remember that "The Lord knoweth them that are his." We may esteem brethren too highly or insufficiently, but the Lord knows the heart and makes no mistake. Then, too, each of the called ones has a will of his own. It is not our flesh that is being tested, but our wills; hence the necessity for watching our hearts and keeping very humble; otherwise pride or ambition may enter and in a few months, or even a few days, or hours **or moments** might work havoc to all our character development, from the Lord's viewpoint.

Ah! how carefully we should heed the words, "Keep thy heart with all diligence (thy will, thy affections), for out of it are the issues of life"—life eternal or death eternal.—Prov. 4: 23; Z. '08: 372.

Let us each, while rejoicing in the glorious prospects of the world in the Millennial Kingdom time, and while hoping for a share in the Kingdom itself, remember that we are still in the flesh and must still fight a good fight, war a good warfare against sin in its every form and particularly against its reign in our own flesh. **We will never conquer completely every weakness and every imperfection of the flesh,** and hence our hope for which we wait is our change to the new bodies which shall be ours as inheritors of the Lord's resurrection blessing. —Z. '05: 383.

There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be thus obtained than by a continuance under disadvantageous conditions. Oil and water will not mix; and time spent in trying to blend them is altogether wasted.—Z. '16: 202.

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PASSED FROM THIS LIFE SIX YEARS AGO—OCTOBER 31st, 1916

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:51.

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Old Corn Gems

NUMBER NINETY-TWO

THE LAODICEAN MESSENGER
Rev. 3:14

BROTHER RUSSELL

THE AUTHOR OF "CORN GEMS"
Rev. 1:10

PASSED FROM THIS LIFE SIX YEARS AGO—OCTOBER 31st, 1916

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:51.

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Beloved, Be of Good Cheer

WE HAVE confirmed the old adage that "A lie will travel around the world before the truth gets its boots on." Under the present reign of "the prince of this world" error, falsehood, slander, can be easily circulated—need but to be whispered to travel far and near, aided by willing tongues and pens. Truth and Justice, on the contrary, appeal less to the majority of the fallen race, and at the present time are at a discount and disadvantage. The time is coming when He who is the Truth as well as the Way and the Life, will reign, and all these influences pertinent to the curse will be changed. "Behold I make all things new."

The Lord's people differ one from another as did the disciples of old. To any who, like the Apostle Thomas, need further evidences as a basis for continued faith, we say in the Master's words, Stretch hither thy hand: write to us. We will not be offended. Be not faithless, but believing. To the uncharitable, ever willing to believe evil and doubt the pure and good, no answer would be satisfactory. . . .

The Editor (Brother Russell) assures you now in these few words that, born of Christian parents in relationship to the Lord, he confirmed that relationship by an individual faith and consecration at the age of 15 years: that since then he has endeavored to live in all good conscience toward God and his fellow men, without exception. His teachings are recognized by those familiar with them as belonging to the very highest plane of Christian ethics; and he hereby assures you all that in all his relationships of life he has diligently sought to live as nearly up to these high Christian ideals as possible, trusting in the merit of the Redeemer for the covering and forgiveness of blemishes which he realizes, as well as of others of which he is ignorant, but which the Lord might see. He believes that not a soul in the world can point to a single act of cruelty or unkindness or injustice or lovelessness on his part toward any of the human family, nor even toward any of the brute creation. His consecration vows to the Lord doubtless did guide his course of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age.

The Editor's foes have uniformly been those whose ambitions have led them step by step in their opposition. He blames them only partially for the evil they from time to time have sought to do to him and indirectly to the cause he serves and to some extent represents. His conviction is that the Great Adversary and his "wicked spirits in high places" are the real adversaries, who seek to use as many as they can gain control of through envy, or pride, through ambition or vainglory. Our Master forewarned us saying, "It must needs be that offenses come." The Apostle endorsed the same sentiment when he said, "There must needs be divisions amongst you that the approved may be made manifest." Again, it seems not unreasonable to suppose that the Lord permits reproaches to come upon his cause today, as he did in times past, for the purpose of making the Truth unpopular, to the intent that only those who love the Truth **above all else** and who are fully consecrated to its service should be willing to bear the reproaches which the Adversary would be permitted to bring against the Lord's cause and those who stand prominently connected with it.

To all such we say, Be of good courage, **God hath not cast off his people and never will.** The trials and difficulties of the journey will all be understood fully, completely, when we reach the end of the way. Our Father planned it all—the narrow and rugged way by which the Master and his "little flock" of faithful followers shall finally reach the heavenly goal. Then, perfect through sufferings, copies of God's dear Son, they shall share with him in the glorious work of dispensing the blessing of life to all the families of the earth. So high a calling by so gracious a God is worthy of our love and loyalty even unto death. Faithful is he who has called us, who assures us that he will not suffer us to be tempted above that we are able and has promised us that "all things shall work together for good to them that love God—the called ones according to his purpose." The Editor (Brother Russell) sorrows especially because he is the unwilling agent of suffering to so many of the Lord's dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on every hand to the extent of his ability. "If one member suffers all the members suffer with it."

"Truth crushed to earth
Will rise again.
The eternal years of God are here;
But error falling writhes in pain
And dies amidst its worshipers."

—Z. '06:149, 150.

We cannot improve upon the Divine arrangement.—Z. '13:270.

And we as Spiritual Israelites—especially we who at this time are enjoying so much refreshment at the Lord's hand in spiritual things—should never forget while enjoying these that they have all come to us through the Father. True, the Father, now as ever, uses means, agencies, for bringing his grace and truth to his family, and everything that God is pleased to use for our blessing should be appreciated by us if we are in the proper attitude of heart and truly thankful to him. But neither the good things themselves nor those who bring them to us are to distract our attention from the great fact that all these blessings are of God, who giveth to us liberally, richly, and upbraideth us not for our seeking of them, but rather rewards us richly.—Z. '07:265.

Dedicating the Temple

1 Kings 8:22-30.

"My House shall be called a House of prayer for all people."—Isaiah 56:7.

POSSESSED of reverence for the Lord, full of zeal for Him, full of appreciation of the Divine promise that King David's successor should build the House of the Lord, the Temple, for which David had for years made preparations of money and valuables, we find King Solomon speedily giving attention to this matter. In the fourth year of his reign, preparations had reached such a development that the construction of the Temple was begun; and seven and a half years later the scenes of this Study were enacted—when the Temple was ready for dedication. Strange to say, it was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson, which we may some day more fully understand.

Built of white marble, the Temple must have been a very imposing structure, although not lofty. It was of but one story; nevertheless, its position on the mountain top surely gave it a very commanding appearance, its glittering, white walls overtopping the entire landscape. But we are interested in the Temple of Solomon more than in any other building because it was a type, as well as a reality. Let us note the Apostle's references to it and his declaration that its antitype is found in God's holy people—the Church. We read, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" "For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."—1 Corinthians 3:16; 2 Corinthians 6:16.

Preparation of the Living Stones

In the picture which the Apostle thus brings to our attention, the Church corresponds to the Tabernacle rather than to the Temple. As God was with the Children of Israel from the time they entered into covenant with Him until the Temple was dedicated by Solomon, He indicated His presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians: from the time we become sons of God—from the time of our consecration, justification, sanctification and begetting of the Holy Spirit—our bodies are tabernacles, or temporary dwelling-places, of God's Holy Spirit. His Spirit in us is represented originally by the begetting influence which we receive as the start of our new existence as New Creatures in Christ Jesus; and that light, or holy illumination, spread abroad in us fills us with the light of the knowledge of the glory of God more and more. The Tabernacle in one sense of the word was a temple—in the sense that any place where God is would properly be called a temple, a holy place. But, as suggested, it is preferable that we think of our fleshly bodies as tabernacles of God—His temporary dwelling-place. In a fuller sense, by and by, there will be a great transfer. The Lord's saintly ones will be changed from flesh to spirit by the power of the First Resurrection, and will thus be more perfectly represented by the beautiful Temple which Solomon built.

But there is a still more beautiful thought brought to our attention by St. Peter. He tells us that the various members of the Church of Christ—the saints—are living stones, which are in process of chiseling and polishing, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the Veil. (1 Peter 2:5, 9.) Any not enduring the chiseling and polishing will be discarded as unfit for the glorious Temple.

The bringing together of these living stones beyond the Veil will be by the Resurrection Power, beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer—without need for chiseling or for other labor upon them at the time of the construction. So, St. Paul says, the Church is God's workmanship. (Ephesians 2:10.) And His work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the Veil.

It is this viewpoint that is especially interesting and profitable to the Lord's people. Such of them as can realize that they have been called of God to this High Calling, to membership in the Temple, can fully appreciate thereafter the necessity for the trials and difficulties of life which are shaping them, fitting them, for Heavenly glory, honor, immortality. These are the "all things" working together for good to them that love God—preparing them for the spiritual blessings and services of the future.—Roman 8:28.

Work of the Glorified Church

When we think of the Church as the Temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a Temple, and then not use it? Serious injury came to us through various errors of the past: for instance, the thought that the Church alone is to be saved and all the remainder of mankind to be lost; and a further thought, that at the Second Coming of Christ the world is to be burned up, and the Divine Plan ignominiously terminated. With such a view, the construction of the Church as the great Temple would seem to be a waste; since there would be nobody to be blessed by it.

However, as our eyes of understanding open more and more clearly, we begin to see beauty in the Divine Plan and arrangement. So far from God's Plan terminating at the Second Coming of Christ, it will merely begin there, so far as the world is concerned. The Church, in one figure, will be the Royal Priesthood for the blessing of all the families of the earth. (Galatians 3:29.) In the other figure, the Church will be the great Temple

through which all the world of mankind may have access to God and return to harmony with Him.

Thus, eventually, this glorified Church, or Temple, will be the House of Prayer for all people, all nations—not that they will pray to a house, but that they will approach God through the glorified Church, in which His Presence will be manifested and His mercy will be available to all. From this viewpoint, the Temple with its Shekinah glory represented the Church in the glory of the future, in association with Christ; and God will dwell in and operate through that glorious Church for the blessing of the world, represented by all those who will worship God looking toward His Holy House.

Dedicating the Temple of God

There is an important thought in connection with a dedication which some seem to overlook. It was necessary for the Tabernacle to be dedicated, or set apart to God, before He deigned to recognize it and to use it. Similarly with all of God's people; it is necessary that they should positively and formally dedicate themselves to God and to His service before being recognized of Him and filled with His Spirit. It is not enough that they should know of Him and of the Lord Jesus Christ, and be persuaded of these things—not enough even that they should know something of the glories of the Coming Age as revealed in the Word of God. It is necessary, also, that they make formal dedication of themselves to God, fully surrendering their own wills that God may come into them by His Holy Spirit and, accepting their sacrifices, constitute them thereafter His tabernacles.

When the Temple was ready for dedication, Solomon presented it to God with the prayer which constitutes the basis of today's Study—a prayer beautiful in simplicity and indicative of King Solomon's perception of the great truth that God is a personal God, whose dwelling-place is not everywhere, but in Heaven. It shows us that the king fully understood that the Temple which he had made, like the Tabernacle before it, merely represented God's power and grace amongst His people. The presence of the Temple indicated that there were sinners who needed to be atoned for by its arrangements, and that mercy and forgiveness would be needed and that prayers toward God would be appropriate. "Hear Thou in Heaven Thy dwelling-place; and when Thou hearest, forgive."

So during the Millennium, all the world will have the opportunity of approaching God through His great Temple of which Jesus is the Chief Corner-Stone, and the Church the living stones under His Headship. And God will hear the prayers thus properly presented, and will forgive the sins of the people; and as a result the work of Restitution will progress to a grand completion.

As Solomon dedicated the Temple, so the Church of Christ will be dedicated, formally presented to the Father. The great Antitype of Solomon will do this; namely, the Lord Jesus Christ, presenting us all as His members, as the Temple which is His Body, reared up on the Third Day—the Third Thousand-Year Day from the time of His death—the dawning of the Great Sabbath. (John 2:19-22.) As a result of the dedication, the glory of the Lord will fill the House. The fact that the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at this present time there will be some manifestation of God's favor toward His Church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfilment. We must wait to see what will be the fulfilment of this feature.

"God moves in a mysterious way
His wonders to perform."

—Z. '15:188-190.

The Danger of Covetousness

Genesis 13:1-13.

Golden Text:—"Take heed and beware of covetousness."—Luke 12:15.

IN A PREVIOUS lesson we left Abraham located at Bethel, where he had erected an altar to the Lord, indicating his continued reverence and his determination to accept the Lord's terms in all of his affairs. A famine in the land shortly after must have served to test the patriarch's faith. Was this the goodly Canaan, flowing with milk and honey? and would it be subject to drouths and famines? and if so, would it compare at all with the rich country of Ur of the Chaldees, whence he had come? Had he made a mistake? Was God as good as his word? Why was the famine permitted to be more disastrous to him than to the Canaanites, who were not a herding and shepherding people? Never questioning the Lord's wisdom, Abraham moved southward through the promised land and into Egypt, in whose rich lowlands of Goshen, well watered, there was usually an abundant pasturage—possibly, too, he made sale of some of his stock. We are not told that this visit to Egypt was contrary to the divine word or will, but the record does show that it brought Abraham into trying experiences. His wife Sarah was very beautiful, and, as he had surmised, the king was charmed with her and desired her for a wife. Here it was that Abraham showed a weakness in suggesting that Sarah should be known only as his sister—that her relationship as his wife should be kept secret, lest the King should kill Abraham in order to possess his wife. This is perhaps the only blemish we find in the history of Abraham. And doubtless the reproof administered by the human king for his lack of faith and lack of sincerity in the matter proved ultimately a great blessing to the patriarch; even as many a Christian has been made stronger through a realization of his blemishes.

How improper it would be for us to judge Abraham according to that one misstep, and how equally improper it would be to judge Christians in so harsh a manner. If he who is styled "the father of the faithful" on one occasion exhibited so great a lack of faith, yet profited by his rebuke and became stronger than ever and more than ever the "friend of God," what may we not hope from others who have made some missteps? Not that we encourage such lapses from duty, but that we encourage those who have unwillingly stumbled to be not utterly cast down thereby, but to arise and take a more firm hold upon the hand of the Lord and to press with vigor on. Another lesson is in respect to the faithfulness of the Word of the Lord in portraying the weaknesses as well as the strong elements of character of those with whom it deals. In this respect it is not, like other histories and narratives, so arranged as to hide their blemishes and to disclose their virtues. The Bible sets forth matters very plainly, truthfully, in a manner that carries conviction respecting the honesty of the recorder and the faithfulness of the record.

"None Righteous; No, Not One"

Perfection is a thing we cannot hope to find in any member of the human race. The Scriptures are clear upon this (Rom. 3:10), and when Jesus the Messiah is introduced it is especially pointed out that he was distinctly separate from the Adamic race—that his life came not from Adam but from the heavenly Father, and that, therefore, he was "holy, harmless, undefiled, separate from sinners," suited to be the Redeemer of Adam and his race—able to give to God a ransom price. Respecting the race in general the poet has well said:—

"There is a fleck of rust on a flawless blade,
On the costly armour there is one;
There's a mole on the cheek of the lovely maid,
There are spots upon the sun."

While God sets before us the standard of perfection, saying, "Walk thou before me and be thou perfect" (Gen. 17:1); and again, "Be ye perfect even as your Father which is in heaven is perfect" (Matt. 5:48), it is nowhere intimated that it is possible for us while still in the flesh to attain to such perfection. On the contrary it is clearly set forth in the Scriptures that the perfection that is possible to us is that of the heart, the mind, the will, the intent, which will insure the conduct of the mortal body being as nearly to this standard as possible. It is right that the standard before us should be a perfect one, even as we set for our children the writing lesson that is flawless, without expecting that they will be able to duplicate its perfection, but desiring that by observation of the proper standard they may approximate thereto better than if a low standard had been set. Besides, God could not set an imperfect standard: for him to do so would mean his agreement in a measure with sin.

When judging ourselves it is proper that we keep this perfect standard before us, and yet—lest we should become utterly discouraged, and faint by the way—we must remember that it was because of our inability to do perfectly that the ransom price of our Lord was provided at all. When criticizing the imperfections and weaknesses of others through heredity we can but imperfectly judge, and it is well that we use great liberality—indeed we are forbidden to judge the motives of the heart, and are assured that God alone could properly do this. It is when we see evil fruits, and find the heart, the will, taking them up and assisting and endorsing and not denying them, that we may be sure of the wickedness of the person; but even then we are incompetent to be judges, and are not permitted to pass sentence or inflict penalty, but rather to say, "The Lord rebuke thee."—Jude 9.

Our lesson properly starts with the return of Abraham and his family, servants, flocks and herds, accompanied by his nephew Lot, who had separate interests. The record is that Abraham was very rich, literally heavy in cattle, in silver, and in gold. The statement is apparently made to indicate that the journey from Egypt back to Bethel was a slow one; it was referred to as journeys, as though there were frequent stops. Indeed we may well suppose that, with his faith in the promise of God—that his posterity would ultimately possess that entire land—Abraham was looking about with great interest upon this future inheritance, taking especial pleasure in the slow journeys. Returned to Bethel, his previous place of settlement, we find him again a worshiper, a sacrificer, presenting offerings to the Lord with prayers and thankfulness.

Fertile though the soil of Canaan was, the flocks and herds were numerous and required a great deal of room, and no doubt it was with difficulty that they were well watered; and since Lot had a separate establishment of his own, servants, flocks, herds, etc., it is not to be wondered at that some strife arose between the servants of Abraham and those of Lot. There is a lesson for all the Lord's people in the generous manner in which Abraham dealt with this quarrel. Pointing out the necessity for a separation, and that it was better to separate than to engender quarrels between their servants, which might ultimately culminate in a quarrel between themselves, Abraham gave Lot his choice of land. "Blessed are the peacemakers," said our Lord, and surely we have evidence here that Abraham was a man of peace and a peacemaker. Had Abraham been of a selfish spirit he would have made the choice, asserting his right by reason of seniority and the fact that the Lord had brought him thither and given the land to him, and that Lot was merely there by his sufferance and as his friend anyway, and hence should be satisfied with whatever portion would be assigned to him.

Abraham had faith in God that all things would work for his good, and that the land would ultimately be for his posterity. Thus at rest in his mind, selfishness found no room for lodgment, and the Lord overruled the matter in such a manner as to be for Abraham's ultimate welfare. This generous conduct on Abraham's part assures us that he had been similarly generous with his nephew before, and we remember the testimony of the Lord that "the liberal soul shall be made fat"; and again, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24, 25.) All of the Lord's people, according to their circumstances and conditions, should be generous—not merely in

earthly matters but especially in their hearts, in their minds, in their thoughts, benevolent and kindly.

Lot's Covetous Choice

The journey into Egypt opened the eyes of Lot to the luxuries of life: so now, when he attempted to make a choice for a home separate from that of Abraham, he chose that which most nearly paralleled the richness of Egypt, namely, the valley of the Jordan near its mouth, and accordingly he pitched his tent toward Sodom—that is to say, he established his headquarters at Sodom, where he would have the luxuries of town life while the herdsmen and shepherds cared for his flocks in the nearby green pastures. From a worldly standpoint Lot chose wisely, but from the true standpoint, in view of his highest interests, he made a bad choice. He should have considered the character of the people with whom he was about to dwell, their influence upon himself, his wife and daughters, for the record is that the people of Sodom were exceedingly wicked. Abraham would not have so chosen, but as he avoided Shechem and went apart by himself, so he would have gone again even had he chosen the Jordan valley for a pasturage. He would have established a separate village for himself and for his people, and not have led them into the temptations of Sodom.

We are not to think of Lot as a bad man, who took delight in the wickedness of Sodom and chose it on that account. The Scriptures, on the contrary, designate him as "righteous Lot," and tell us that he was "sore distressed" by the lascivious life of the wicked Sodomites, "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Pet. 2:7, 8.) What then was the failure or wickedness of Lot's character that led him to choose and to remain in this undesirable locality to his own discomfort and to the injury of his family? Apparently it was his worldly mindedness, probably his desire to please his wife and his daughters. We are not intimating that he should have ignored the proper opinions and desires of his family, but, giving these legitimate weight, he should have decided that their moral interests were far above all others and should have marked his course accordingly.

There are many amongst the Lord's people today who are much in the position of Lot. They do not in time take counsel of the Lord as to what they shall do, where they shall locate, but rather run to their own understanding, and yield to the wishes of those over whom the Lord has made them the responsible caretakers. They love their families, but not wisely; they do for them, but not to their best interests and eternal welfare. They are vexed from day to day by the wickedness around them, and yet they get themselves into that very position deliberately and intentionally. The lesson is that we should follow Abraham's course and not Lot's—we should think more of the eternal interests and less of the temporalities. We are not meaning to say that all who would train their families properly must live in the country and not in the city, for circumstances alter cases, and with many of us the Lord's work and our own spiritual advancement can be better served in the city than in the country. What we do urge is that all the Lord's true people should seek first, primarily, the will of the Lord, his righteousness, his service, the things that would make for their peace and their everlasting blessing, rather than the things of time and sense and ease and worldly pleasure.

"Lead Us Not Into Temptation"

Our Lord taught us to pray daily, "Abandon us not to temptation, but deliver us from the evil one," and probably the majority of the Lord's people offer the sense of this prayer daily. But how foolish to pray thus and not to watch to the same end—to escape the temptation! How foolish to pray for deliverance from a thing and then to walk deliberately into it! Yet this very evidently is the course of the majority of the Lord's people. And in proportion as this is so, in proportion as they do not seek first the Kingdom of God and his righteousness, making it the paramount issue of life, they are laying themselves open to many trials, some of which the Apostle intimates may pierce them through with many sorrows. (1 Tim. 6:10.) Let us all resolve, that in the momentous affairs of life and in the little matters as well, we will decide our course not according to covetousness, which is sure to blind us to the true situation and to make us unwise as respects the highest interests, but let us on the contrary make our choice with an eye single to the glory of God and to the best interests of our families and of ourselves; and having so decided, let us with kindness and with love stand forth for the right after the manner of Abraham, and like him be generous in our avoidance of quarrels or in the settlement of those quarrels which have already arisen.

As a rule, quarrels in the family and in the Church arise from selfishness and covetousness; and it is the privilege of those who are nearest to the Lord and most developed in his character-likeness to be the most generous in any quarrel. The majority of quarrels are over trifles, which can as well as not be compromised or yielded to; only in the case of principles may the Lord's people contend earnestly. And even then the contention should be in the spirit of love and benevolence—the spirit of willingness to yield to the other so far as personal preferences are concerned, but a firmness for the Word of the Lord and the principles of righteousness. In the Church when quarrels arise it will generally be found that the basis of the quarrel is a misunderstanding or selfishness, covetousness, a desire to be chief and greatest. It behooves each of the Lord's people under such circumstances to examine well his own heart, and to see that his own eye is good before he attempts to assist his brother who has the opposite view. Having made sure of his own generosity of heart, and intent and willingness to yield, and to see and admire and approve the good in others, he will then be prepared to reason with others and to help them to also take the proper, generous view of the situation.

"Let nothing be done through strife or vain glory," urges the Apostle—neither in the Church nor in the home. Love is the only motive power that should be recognized amongst those who have passed from death unto life, who are New Creatures in Christ Jesus. . . . —Z. '07:45-47.

God's Will Is Best

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best—oh! tired heart and weary;
Each footfall finds you nearer to your rest;
And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportions joy or sorrow
To be your guest.

"God's will is best—seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best—your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but Heaven's morn will discover,
God's will is best."—Z. '13: 378.

Some Better Things for Us

"These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40.

IN the eleventh and twelfth chapters of Paul's letter to the Hebrews the two classes who are to constitute the two phases of the Kingdom of God (the human and the spiritual) are brought to our attention. At the time of this writing the (Ancient Worthies) heirs to the earthly phase had all run their course, and were awaiting their reward in the resurrection. John the Baptist having been the last and most highly honored of all that noble line of ancient worthies (Matt. 11:11); but the heirs to the heavenly phase had just entered upon their course; and, knowing that it would be a long and painful one, the worthy Apostle would have them draw a large measure of inspiration and zeal from considering the faithfulness and patient endurance of the worthy ones who shall constitute the earthly phase of the Kingdom.

His words, while addressed directly to the early Church, apply with equal force to the whole Church, to the end of the age; and in some respects the application will be seen to have special force in the end of the age. In recounting the prominent characters among those to inherit the earthly phase of the Kingdom, beginning with Abel, he shows that it was their faith in the promises of God that nerved them to such endurance and faithfulness, even unto death; and so he would have us consider and, with the same faith, rely upon the **exceeding** great and precious promises given unto us, whereby, as Peter says, we may "escape the corruption that is in the world" and be made "partakers of the divine nature." (2 Pet. 1:4.) He shows how by faith they walked with God; how they ventured upon his promises, doing his will and leaving the results with him; how they overcame great obstacles in the strength of that faith; and how they endured persecution, pain and loss, and then died in faith that what God had promised he was able also to perform, and would perform in his own good time and way. They were such men and women, says the Apostle, as the world was not worthy of. They endured as seeing him who is invisible, so strong and courageous was their faith.

Yet, though the reward of those ancient worthies will fully recompense their faithfulness, the Apostle would have us know that God hath still reserved "some better thing for us;" viz., the inheritance of the heavenly phase of the Kingdom. In so doing, however, God is not rewarding us according to our deserts; for neither our merit, nor that of the ancient worthies, could claim **by right** an inheritance in either phase of the Kingdom. Both callings are of his abounding grace. The times and seasons for the selection of these two companies, as well as the conditions of eligibility to them, were fixed by Jehovah before the foundation of the world; and within those appointed seasons those individuals who will have complied with the conditions become heirs of the promised inheritance to be realized in the time appointed. God has a right thus to do what he will with his own, and his wonderful favors will be received with thanksgiving by all his righteous heirs without respect to comparisons; and all will be satisfied when they awake in his likeness, whether it be on the human or on the spiritual plane of being.

The "better thing" reserved "for us" who were called of God during the Gospel age is the joint-heirship with Christ, Jehovah's only-begotten Son and heir of all things, the partaking with him in all

his subsequent work for the blessing of all God's intelligent creation. Therefore it is, as the Apostle states, that the reward of the ancient worthies tarries until first the overcoming Gospel Church is exalted to the throne with Christ in the dawn of the Millennial age, now so close at hand. As soon as the spiritual phase of the Kingdom is established in power the setting up of the human phase will be immediately accomplished. In humble recognition, therefore, of the divine purpose and order in the superior exaltation of the Gospel Church, we repeat the Apostle's statement that "they"—those noble, loyal, righteous, faithful ancient worthies—"without us shall not be made perfect." Their perfecting will be instantaneous with their awakening from death, their trial having been passed successfully, as attested by the Lord's word. . . .

Surely, no less faithfulness and nobility of character can be expected of us than of those who ran for the earthly prize. And since all the blessings of God's plan.—the exaltation of the ancient worthies, the liberation of the whole world from the bondage of sin and death and the final judgment of angels —await the manifestation of the spiritual sons of God, the Gospel Church, therefore the Apostle in chapter 12, in forceful metaphor, points us back to those ancient worthies as a stimulus for faith and zeal; saying:—

"Therefore also we, being compassed about with so great a cloud of martyrs [Greek **marturon**—who so nobly witnessed for God and righteousness], let us [emulate them and] lay aside every weight and the sin which doth so easily beset us, and let us run with patience the [higher, heavenly] race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus, our Ransomer, is also our forerunner and pattern in this race. He ran successfully, and in consequence is even now at the right hand of the throne of God, whither we also may go to him. His way to the crown was the way of the shameful cross, and he said, If any man love me, let him take up his cross daily and follow me: the servant is not above his Lord. Persecution and shame and grief and loss are our portion in this present world, and the exaltation and the glory will follow in due time, if we faint not. Therefore we are urged to consider his example and teaching lest we be weary and faint in our minds under the trials of faith, patience and endurance of this evil day.

Again referring to the ancient worthies and their faithfulness (12:18-24), we are reminded of our much more favored position on the stream of time; for we are not approaching, as were they, the established typical kingdom of God under the typical mediator Moses; but, in point of time, we are approaching the glorious antitype of that—the Kingdom of Christ. How inspiring is this thought of the proximity in time to the glory of the Kingdom! And if this was true of the early Church, how much more is it true of us who are living in the end of the age?

The Apostle would also lead us to a fuller appreciation of the glory to be revealed in the setting up of the real Kingdom—the antitype—by a reference to the glory that attended the setting up of even the typical kingdom, and the enunciation of its righteous code of divine law. (Verses 18-21; see also 2 Cor. 3:7-11; Exod. 19.) That was a scene whose majesty and glory caused all Israel to fear and tremble; and even Moses said, "I exceedingly fear and quake." But, he says, that manifestation of glory was nothing in comparison to the glory that excelleth, which shall attend the setting up of the real Kingdom. That will be the glorious New Jerusalem, the true Mount Zion, the city (government or Kingdom) of the living God, the city for which Abraham looked afar off. It will be the general assembly of the Church of the firstborn in the midst of a welcoming host, "an innumerable company of angels:" it will be the gathering together of the Church unto Christ, the mediator of the New Covenant which speaketh better things than the blood of Abel—not vengeance, but peace, pardon and life,—and unto God, the Judge of all, and to the spirits [lives] of just men made perfect;—first the earthly phase of the Kingdom, and finally the full number of the restitution host.

What a glorious prospect! and how full of solemn import to us specially, who have approached to the very threshold of this blessed hope;—solemn, in that the overcoming to be done before we reach the goal will tax all our fortitude and faith and test every principle of righteousness to the utmost. To do this will require the greatest humility and dependence on Christ, not only for redemption but also for grace to help in every time of need. If we should allow pride and self-righteousness to come in and our ears to grow dull to the voice of him that speaketh from heaven, we shall no more escape the wrath of God than would an Israelite have escaped it had he disobeyed the voice which commanded that he should not touch the mountain where God appeared unto them and spoke to them through Moses; for our God is a consuming fire to all who attempt to approach him except through Christ, just as, in the type, he was a consuming fire to any who disregarded Moses.

* * *

"Only for Jesus!—Lord keep it forever
Sealed on the heart and engraved on the life!
Pulse of all gladness and nerve of endeavor,
Secret of rest, and the strength of our strife."
—Z. '96:218, 219.

Only in proportion as we see character-likeness to Christ can we truly love His followers.—Z. '12:81.

Every word and every act means to us **responsibility** that it shall be for the Lord, for the truth, for the saints, not in opposition to him and his, not to the scattering of his work. "He that is not for me is against me; he that gathereth not with me scattereth abroad." Very soon, we trust, we shall render our accounts to the one who gave us this message, and our joy or our shame shall be in proportion as we have heeded his words, allowing nothing of selfishness or personal ambition to have any place in our hearts or conduct. Let us more and more seek exclusively to glorify God in our bodies and spirits, which are his.—1 Cor. 6:20; Z. '06:345.

Brotherhood in the Anointed One

Acts 4:32; 5:11.

Golden Text:—"Lying lips are an abomination to the Lord, but they that deal truly are his delight."—Prov. 12:22.

THIS lesson brings before our minds in sharp contrast a true and a false brotherhood in the Church. A shining example of the true was Barnabas, while Ananias and Sapphira were conspicuous illustrations of the false. The five hundred brethren who had become believers during our Lord's ministry, and who were thus prepared in advance for the Pentecostal blessing, were added to abundantly by the thousands converted on the day of Pentecost. As a whole, they were a very choice class. Only the children of the light, "Israelites indeed," stood loyally with the Redeemer during his trials and revilings. And a similar class of "Israelites indeed" proved amenable to the lessons and demonstrations and preaching of Pentecost Day. These were devout men, out of all the country around Judea, who were visiting Jerusalem at the time, attending a religious festival, in compliance with the demands of the Law.

"Satan Came Also"

With such a flood of popularity as came to the Church at Pentecost, it was only to be expected that some would be carried in by the excitement and the miracles and the favor of the Lord who were not "Israelites indeed." But the latter evidently were few comparatively. Amongst the true, there was the fervor, the love, the fellowship of kindred minds. They realized themselves children of God, and brethren of the Lord Jesus Christ, and of each other. The experience was a new one, and the holy Spirit ruling in their hearts, their sympathies flowed together in one common stream. Were some of them poor or crippled, lowly or sad, the others took delight in ministering to their comfort. They were brethren in the fullest, deepest sense. How blessed this relationship none can really know, except those who have experienced it.

How few have experienced this mutual love in this our day! The mixture of the spirit of worldliness has so diluted the spirit of the Master in the hearts of the majority that true, brotherly love is but little understood. Nowhere probably in the world is the spirit of the brotherhood of the early Church more manifest today than amongst the gathering of our readers, in general conventions, or in lesser gatherings. It is beautiful indeed, heart-refreshing, to note the loving interest manifested one toward another. It evidences our return to the simplicity which is in Christ, and to the fellowship of his Spirit. Let us be glad for this. Let us cultivate this proper spirit, that the love of God and the love of the brethren may be more and more shed abroad in our hearts. . . .

Barnabas—Son of Consolation

The description given us in the lesson beautifully illustrates the spirit of full consecration to the Lord—a full love and generosity towards all the brethren and a full confidence in the apostles as the Lord's representatives. Their wealth was brought and laid at the apostles' feet. Amongst others who did thus was Joseph, the uncle of John Mark, supposedly a member of a wealthy family, residing in the Mount of Olives, in the house the garden of which was our Lord's Gethsemane. He now had become an earnest follower of the Nazarene. He sold a field which he possessed and brought the proceeds to the apostles' feet. He was evidently a man of great sympathy and beautiful character, as is evidenced by the surname given him in the early Church, namely Barnabas. The word signifies, "Son of a consoling message," or, more briefly, "Son of consolation." Thank God the same spirit is yet to be found amongst his people. Some of them are sons and some of them are daughters of consolation, especially to his other sons and daughters—sympathetic, loving, kind, helpful.

Barnabas was a Levite, and hence was trained with a view to the work of a teacher, instructor amongst his people. Tradition has it that he became acquainted with Saul of Tarsus in the Gamaliel school. However, the bonds of union between the two, which subsequently took them forth as messengers of the good tidings, was not the earthly tie, but the spiritual one. So with us. The more we possess the spirit of holiness, devotion to God, to righteousness, the spirit of love and devotion to the brethren, the more may we be sons of consolation, pouring forth upon all with whom we have contact the unction from the "Holy One," the anointing, the perfume of love.

Barnabas is set before us in the lesson as a sample of the spirit of proper fellowship and brotherhood in the early Church, and the consolation resulting. Let it be so with us. Let us each strive to be worthy of this name—Barnabas—in our home relationship, and especially in the Church of Christ. Let us see to it that we are not strife-breeders, but peacemakers. Let us remember the words of inspiration, "Mark them that cause divisions amongst you, and avoid them"—reprove them by avoiding them. Show them that you do not sympathize with such a strifeful, unholy spirit. We are not to smite them, nor to speak evil of them, nor to revile them in turn again, but simply to give our attention and smiles and cheering words to others, to such as manifest more of the Lord's Spirit. To those who can be helped at all, such a course will be very helpful, far more so than fellowshiping with them, which might, indeed, encourage them to feel that they had the approval of the pure in heart and noble in mind. We are to distinguish between such an avoidance and such a fellowship and the appointment to honorable positions in the Church as one thing, and the still different matter of disfellowshiping and cutting off from the Body of Christ, the Church. The latter can be properly done only according to the rules prescribed by our Master in Matt. 18:15-17.

"Satan Filled Thy Heart"

Now we come to the other side of the lesson. In Ananias and Sapphira, his wife, we have an illustra-

tion of a deceitful, hypocritical spirit, displeasing to God, and to all the right-minded of his children. These desired and appreciated the general spirit of the Church, and wished to share in it, but wished to keep back a part of the price. As St. Peter pointed out they had a perfect right to do this, and might have kept it all, but they had no right to lie about it, to pretend that they were making a full consecration of everything, when the case was otherwise. Therein consisted their fault. They might indeed have deceived their fellow-creatures of the Church, but they could not deceive the Lord. St. Peter, under the power of the holy Spirit, and possessing the gift of discerning the spirits, was made acquainted with the situation, and, acting under Divine guidance, he reproved them in the name of the Lord, and the result was their death, as recorded.

Although we are not of those who believe that they went to eternal torment, it might seem to us strange that the Lord's providence would not grant them instruction on the subject, rather than permit their destruction. We may safely assume that the imposing of a summary death sentence upon them was with a view of giving a general lesson to the Church, not only of that day, but ever since. It would not at all surprise us if Ananias and Sapphira would have some portion of God's Great Plan in the future, when they may learn the error of their course and mend their way and learn righteousness. It would appear as though they had share with the Church in the various blessings thus far enjoyed. We doubt, however, if they were spirit-begotten ones, and hence amenable to the Second Death. However, we may be sure that when all the secrets are unfolded, the wisdom, love, justice and power of our God, in connection with this and every other obscure dealing of his, will be made fully manifest.

The lesson brought great fear to the whole Church; not the fear which has torment, not the fear which comes from lack of faith, but the proper kind of fear, the fear of reverence, the fear of trifling, of offending our gracious Father and Lord, from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessings of glory, honor and immortality. This was the fear to which the Apostle referred, admonishing that we should all have, saying, "Let us fear, lest a promise being made us of entering into his rest, any should seem to come short of it."

Our Golden Text points us to God's abomination of lying lips and his delight in the Truth. The principle of Truth is honesty, and it effects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit of action. To deceive another is lying in one of its most unworthy forms. And, as the mainspring of life is in the heart, and "out of the abundance of the heart the mouth speaketh," and the conduct of life is arranged, we may see that a deceitful heart and a deceitful mind are most dangerous things in the world. How jealously, therefore, God's people should guard their thoughts—in respect to God, in respect to the world, in respect to every word and act, to the intent that no injustice is permitted, no falsehood is recognized. Such are the pure in heart. Such are the saints. Such will see God and be joint-heirs with their Lord. How diligently, then, we should watch our hearts, our thoughts, that they be honest, true, truthful, in every sense and particular! —Z. '09: 25-27.

"Wash One Another's Feet"

OUR LORD, when alone with the twelve disciples, took a basin of water and a towel and began to wash the disciples' feet. Strange indeed, this conduct seemed to them: not only their Master's words but also his actions were inexplicable riddles to them. He had acknowledged himself as the Son of God, the Messiah, their Lord and Master; and yet here he was, kneeling before them in the attitude of the humblest servant, washing their feet. Wondering and dumbfounded, but accustomed to obey the Master, no remark or protest was made until in turn he came to Peter. But Peter, as humble as he was bold, refused to allow the Master to perform the menial service, until assured that the explanation of it would be given after the service had been performed, and that unless he was washed he could have no part with the Master, whereupon he desired that his head and his hands as well as his feet might be washed.

Since literal feet-washing was frequent, the custom of that day, and almost indispensable to comfort, we may suppose that our Lord's example would be frequently followed in the early Church. But, we do not see in it any command that feet-washing should be performed simply as a ceremony—regardless of its usefulness and its convenience.

Our Lord's words to Peter, "If I wash thee not thou hast no part with me," certainly imply that the washing was more than a mere ceremony—more also than a mere expression of humility, as we shall endeavor to show. Nevertheless, the principle should hold good in every time and in every clime: that whatever useful service can be rendered to a fellow-member of the body of Christ, however humble or menial, it should be performed, as unto the Lord.

Having finished the service the Master explained its significance. He had set them an example (1) of humility, in being willing to perform the most menial service to those who were truly his; (2) the washing was an illustration of a great truth, namely, that although already cleansed by the Lord—justified freely from all things, through faith in him—yet that there were certain defilements which would attach to each of them so long as they would be in the world, from contact with its evils and besetments. While the general washing (justification) would stand good for all time, yet they would need

continually (figuratively) to wash one another's feet —with the "washing of water by the word." (Eph. 5:26.) This would signify that they should have a mutual watch-care over one another's welfare; to keep each other clean, holy, pure, and to assist one another in overcoming the trials and temptations and besetments of this present evil world:—arising from the three sources of temptation, "the world, the flesh and the devil."

This cleansing work which is to be done for one another is in harmony with the injunction, "Keep yourselves in the love of God." They could not get each other into the love of God: that could be attained only in the one way; through the original cleansing of the precious blood, through faith; and no one can thus cleanse us or help us into divine favor, except the Redeemer himself. But he having cleansed us and brought us into divine favor, has commissioned us that we should help one another to "abide in his love" and to keep ourselves unspotted from the world. The merit, the way and the privilege are all of God through Christ. The agencies used in applying these to one another are ourselves. "Ye ought also to wash one another's feet:" to help keep each other separate from the world, and clean through the Word he has spoken unto us.—by "the washing of water by the Word;" "building one another up in the most holy faith."

This again reminds us of the Scriptural statement in reference to the Church perfected and glorified.—"His wife hath made herself ready." (Rev. 19:7.) While the entire arrangement for her wedding robes, the washing of regeneration (justification) and the water for her feet-washing, are all provided for the bride through the agency of the Bridegroom, and she is thus made ready, yet the use of these means, the putting on of her adornment, the embroidering of her robes and the arrangement of the jewels presented to her through the spirit, is left for herself to do; each member of the body co-operating unto the edification of the whole body in love. —1 Thes. 5:11; Rom. 14:19.

It would doubtless be pleasing in the sight of the Master, our Head, that we should have a disposition to help and to reform the world in general, and to wash the vilest of the vile from all their sin; but however praiseworthy such a disposition might be, we are to remember that this is not the command which he has placed before us in our text. His injunction here is not to do general washing of all the unclean, but to do special washing for those whom he already has cleansed, justified, through faith. It is in respect to the fellow-members of his body that he has given this charge; and we emphasize it here, because this fact seems to be very generally overlooked by Christian people, who give their time rather to the outward cleansing, the moral and social uplifting, of those whose hearts have never been washed by the Master, and correspondingly neglect one another, his "feet." Yet, as already seen, preceding, though it is a great honor to render such a service to one another, the privilege will be properly appreciated and much used only by the truly humble who have much love for the Master.

But, it requires peculiar qualifications to enable us to help each other in this respect: before we can help others to remove the motes out of their eyes, and to cleanse their way of life, in all its little particulars, so that every thought as well as every word and act shall be brought into subjection to the divine will, it is necessary that we have experiences along the same lines ourselves. We must endeavor to get rid of the motes and beams that would obstruct our own vision. We must cultivate purity in our own lives,—in our deeds, words and thoughts. Only as we cultivate the various graces of the spirit,—meekness, patience, gentleness, brotherly-kindness, love, can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and to get rid of defilements of the world, and the flesh.

To this end it will be found helpful to remember the lesson of Mary in her service to the Lord's literal feet. Many who would reject well-meaning criticisms of conduct, resent well-meant efforts to wash their feet, as interferences with their private business, would be very amenable to the influences of the same person if he approached them with such evidences of true devotion and loving interest as would be symbolized by tears. It is the sympathetic ones who are most successful in helping the various members of the body of Christ out of the difficulties, besetments and defilements incident to the following of the Lord in this present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's words, "Ye also ought to wash one another's feet."

It will also be a great help and comfort to the fellow members of the body, if in connection with these efforts to help one another in the cleansing of our ways, by taking heed unto the Word of the Lord, we will have with us also some of the precious ointment of sympathetic and, as far as possible, commendatory and encouraging words, and helpful assistance: for all the members of the feet class who are seeking to walk worthy of the Lord need the ointment of sympathy and encouragement, as offsets to the trials, difficulties and persecutions incident to the "narrow way," coming to them from the great Adversary and his blinded servants.—Z. '97: 242, 243.

KERNELS KERNELS KERNELS

Divine wisdom notes our weaknesses and needs and in advance makes full and thorough preparation for them. How comforting it is to us that the same Lord who so carefully supervised the interests of the faithful ones, is the same yesterday, today and forever, and is equally caring for us now. This thought is brought out in the ninety-first Psalm, "He will give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There will be no danger of the stumbling of the feet members so long as we abide faithful to the Lord. His

care will be over us and we will continue to be recognized as his members, and, as such, no provision for our interests will be neglected.—Z. '04:105.

Every servant of the truth today can find rich lessons in the experiences and faithfulness and perseverance of the great Apostle Paul. In infinite wisdom the Lord permitted this his chiefest servant amongst men, next to the Lord Jesus, to preach the truth under unfavorable circumstances and with many drawbacks. Paul learned that the servant is not above his Master; and so must every other faithful follower learn the same lesson of faithfulness and endurance—overcoming self and difficulties in the name and strength of the Lord and his Word: upheld by loving zeal and by the exceeding great and precious promises of the Father's Word. In due time we shall reap the reward, if we **faint not** by the way.—Z. '97:220.

So with us: "God will turn what seems to harm us into everlasting joy;" he will so overrule that all things shall work together for good to those who love him, to those who are on his side and are faithful in holding up his standard. Faith is the lesson here: our Lord had faith in the Father's plan and followed it through good report and through evil report. The apostles had faith in him, and when others said, "It is a hard saying," they said, "Lord, to whom shall we go? thou hast the words of eternal life." Similarly with us faith is necessary: if we have faith in the Lord and in his Word we cannot doubt what the results will be, and will be prepared for all the experiences of life as they will be permitted to come to us, and will get blessings from them all.—Z. '06:169.

What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more.—Z. '16:165.

NOT THE BRIDE BUT THE FRIEND

John the Baptist seemed to either comprehend the situation, or else he spoke the truth by prophecy when he declared, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, hearing His voice, rejoiceth greatly. This my joy therefore is fulfilled." He perceived that in God's providence he had a very honorable and blessed station and work to accomplish, but he was to be neither the Bridegroom nor a member of the Bride class.

This does not imply that John was disappointed at the time, nor that he and the other Ancient Worthies will be disappointed when they come forth in the resurrection to find a Bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the Holy Spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird flying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the Holy Spirit, will appreciate more the earthly blessings which Divine providence has provided for them.—Z. '12:166.

Whoever will humble himself in obedience to the voice of the Church, will have a blessing, and as we understand the Lord, it will be reasonable for him to expect that the voice of the Church will be supernaturally guided, that truth and righteousness may triumph.—Z. '00:217.

Our Lord Jesus, while gentle, kind and loving, was never weak or characterless.—Z. '00:78.

How much the Adversary had to do with twisting and warping of judgment we do not know. How much others may be responsible by reason of over-encouragement or evil suggestions we do not know. But we do believe that the Lord will not allow any outside influence to separate from himself and his truth any whose hearts are loyal to him.—Z. '09:215.

On the whole, the "sifting as wheat" seems to be having an awe-inspiring effect upon those whose **sight** remains, making them more careful, drawing them nearer to the Lord and to each other. The effect upon the others seems to be the reverse. They seem glad to "separate themselves," anxious to bring about division, to boast of their "liberty." They denounce the majority because they will not allow the minority to lord it over them, speaking evil of them as "slaves," "in babylonish bondage," etc.

It would appear that nearly every case of doctrinal deflection and blindness was preceded by more or less of a mind-poisoning by slander, evil-speaking, evil surmising. By such rapidly developed roots of bitterness the Adversary prepared the way for the error, in nearly every case.—Z. '09:372.

FAILURE RELEASES IMPUTED MERIT

Question.—In the case of one who makes utter failure and who dies the Second Death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

Answer.—The merit of Christ is imputed to those who come unto the Father through Him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord; all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is **out** of the hands of **Mercy, into** those of **Justice.** And we know that no one can stand in the presence of the living God and Justice without perfection. Those who repudiate the Ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment"; from the moment of his repudiation, no longer is it his in any sense of the word.—Z. '11:399.

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Old Corn Gems

NUMBER NINETY-THREE

"And they did eat of the OLD CORN of the land on the morrow after the Passover . . . and the manna ceased on the morrow after they had eaten of the OLD CORN of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:11-12.

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:61.

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Living the New Life

Rom. 12:9-21

"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

WHILE the apostle Paul was a wonderful logician, and in his writings has set forth the elements of Christian faith along doctrinal lines more than any other apostle, yet we notice that he is in pursuit of a certain object: he is not beating the air, not discussing theological points for the sake of making an argument or showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character: and nowhere is this more manifest than in his epistle to the Romans. Beginning with the distinctions between the Jew, informed respecting God, and to some extent respecting his will and his plan, and contrasting these with the general ignorance prevailing amongst all classes of Gentiles, "without God and having no hope in the world," he carries the mind forward, pointing out how the degradation had come, and how the knowledge of God had reached Israel first, not because Israelites were better, but because of the divine favor, "grace," "election."

He points out nevertheless that "the Law made nothing perfect," but was merely a pedagogue (a servant whose business it was to take children to school): thus the Law was to bring Israel to Christ, the great Teacher, that they might learn of him. He points out further that, while Israel was seeking divine favor, they failed to get the chief blessing because they were not thoroughly candid with themselves, and hence mistook the mission of Moses' Law. They hypocritically claimed that they kept that Law inviolate and were entitled to its blessings,—eternal life, etc.,—whereas they should have admitted that the Law was so grand and so perfect, and themselves so fallen from perfection, that they were unable to keep it; and they should have looked to the Lord for help. In this attitude of mind they would have been ready to receive eternal life as a **gift**, through Jesus Christ our Lord; and would have given up seeking it by the perfection of their own works. So the Apostle points out that Israel failed because they sought the blessing not by faith but by works. Thus "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Rom. 11:7.) He then points out that this fall of Israel into blindness and the calling of a peculiar people from among the Gentiles to complete the "elect" company was foreknown of God and declared by him through the prophets. (Rom. 9 and 10.) But he shows that Israel is not cast off forever, and that when the elect class is complete all Israel shall be **saved from the blindness** into which they stumbled in the rejection of Christ; and that their recovery then will be the signal for blessings upon the whole world.—Rom. 11:15, 25, 32.

It is after eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning that the Apostle reaches the crown of his argument, saying (12:1), "I beseech you **therefore**, brethren, by the mercies of God [presented in the previous eleven chapters] that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." He is addressing the "elect" body of Christ, of which a part was being gathered from among the Jews and the remainder being made up from those called from among the Gentiles. These should know what are the terms and conditions upon which God hath "called" them; viz., (1) to suffer with Christ in this present time, and (2) to be glorified and reign with him in the coming age, to bless the world. These should know the reason for their sufferings and the character which God would develop in them, and without which they would not be "fit for the Kingdom." It is concerning some of these characteristics, necessary to those who make their "calling and election sure," that our present lesson treats.

"Let love be without dissimulation." He had already explained the necessity for love; but he now puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, a holy spirit, will not be a dissimulating one, a hypocritical one: the love will be genuine, heartfelt as well as mouth expressed. This love is to be toward God, and toward all in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

"Abhor that which is evil." We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil; but more than these we are to hate, to abhor evil. And as the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated, so that the stronger we become in christian character the more intense will be our love for the good and pure and true, and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us: just as discords in music grate upon our ears in proportion as our knowledge and appreciation of musical harmonies grows. As holiness and sin are opposites, so our feelings toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness, is to lose some of the abhorrence for sin. Let us therefore cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the holy spirit.

"Cleave to that which is good." The thought is, adhere to, be cemented to, that which is good.

There is a constant tendency not only from our own fallen natures, but also from the world and the devil, to separate from that which is good and pure and noble. And we must resolutely determine, that at all hazards and for all time, by the Lord's grace, we will adhere to him,—the truth, the way, the life.

"Be kindly affectioned." The thought here seems to be: Cultivate among yourselves that kind of affection which properly belongs in a family, where the blessing or honor of one member signifies the blessing, honor and advancement of all. Perhaps the Apostle thus delicately suggests the impropriety of any manifestation of affection except such as would be proper between brethren: as we read in another place, "Love as brethren."—1 Pet. 3:8.

"In honor preferring one another." That is, rejoicing more if honor come to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it: and so sympathetic that a brother's failure would cause us as much chagrin as if it were our own failure. This is the holy spirit which unfeignedly rejoices with those who rejoice, and weeps with those who weep.

"Not slothful in your affairs." The word here does not refer specially to mercantile business, but to affairs in general. The class addressed . . . are to "do all things as unto the Lord;" and nothing done for the Lord should be done in a slovenly manner. We are in a world full of opportunities for good or evil: there are few on our side, the side of God and of righteousness; and whoever realizes this, and is fully consecrated to the Lord, will certainly be aroused from slothfulness which is natural to many in the fallen condition. If the battle of truth against error, of light against darkness, does not awaken us to energy in the Lord's service, it marks an unfavorable condition of heart. And to the consecrated child of God, every affair of life—eating, drinking and all other business in this present life—is to help us to serve the interests of our Master's cause.

"Fervent in spirit." This is placed in contrast with sloth: if as stewards of divine mercy and truth we are slothful, it is because we are cool in our love to the Lord; hence the Apostle's instruction that we should be hot, fervent in spirit. The Greek word here translated "fervent" signifies to be hot, to boil. We are reminded of our Lord's words to the Church of Laodicea, boastful of its works but luke-warm in the spirit of its love. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Let all who have received the Lord's spirit take heed lest they get into a lukewarm condition and lose the Lord's favor: let them cultivate rather a growing appreciation of the mercies of God, which growing appreciation as fuel will add fervency to our love and zeal for his truth, and for purity in our own hearts, and for service to others.

"Rejoice in hope." We are not to expect to have much in the present life to rejoice in, if we are faithful to our "calling;" because, "through much tribulation shall ye enter the Kingdom." Our rejoicing is to be in **hope**—looking into the future. The eye of faith is to see what the natural eye cannot see, the crown of life and all the glorious things "which God hath in **reservation** for them that love him [fervently]." And here is the advantage of doctrinal knowledge: it inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the Kingdom: but it may be a great help in building us up and preparing us for it, by constantly holding before us the **hopes** which God designs should stimulate and encourage us.

"Patient in tribulation." Our word tribulation is derived from the Latin **tribulum**, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called of the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master shall see best to let come upon us. "We glory in tribulations also."—Rom. 5:3.

"Instant in prayer." No advice that the Apostle could give to the class addressed could be more vitally important than this.

"Ah, whither could we flee for aid when tempted,
desolate, dismayed?
Or how the host of sin defeat had suffering saints
no mercy-seat."

Prayer, communion with God, is indispensably necessary to our spiritual welfare; and the appreciation of the privilege of communion with the Most High and with our Redeemer, or the lack of such appreciation, as the case may be, indicates tolerably clearly our fervency or our coldness with reference to the things of the Lord. People may be fervent in serving schemes or plans of their own, or human systems and theories, and have little desire for prayer; but those who serve the Lord and his truth from a hot, fervent heart, will so realize their imperfection and their own inability in the divine service, that they will desire and will continually seek the Master's guidance and direction with reference to the service they are rendering to him.

If, therefore, we ever feel a growing indifference, either to private prayer or to public worship or to social prayer-meetings, we may be assured that it is a very dangerous sign of one of two things. (1) Either that our love is growing cold, or (2) that our love is misplaced, misdirected, placed upon some earthly scheme or ambition, and is not fervent toward the Lord. And whichever is found to be the difficulty should be corrected at once. The appreciation of prayer, like the growth of love, and like the increase of fervency of spirit, is a matter for development; and the best fuel, as above suggested, is the consideration of the divine mercies already enjoyed.

"Distributing to the distresses of saints." The Greek word here rendered "distributing" signifies to **make common.** The thought evidently is, that although Communism is not encouraged in Scripture, nor is it the best method in this present time, while it is better that each should have the responsibility largely for his own affairs and be the steward of his own talents, nevertheless that feeling of brotherhood is to prevail amongst the saints, which would **"make common"** to others of the spiritual family, such things as are necessities to them. Love, not Selfishness, is to control.

"Given to hospitality." The Apostle's language here does not signify **if requested** we should not be inhospitable; but it means much more; literally, it signifies following after hospitality—going out after, or seeking for opportunities for the exercise of hospitality. This principle is as applicable to the poor as to the rich. If what we have is plain or common, the hospitable use of it will just as truly show our heart-intentions as though it were the best. Some, we fear, fail to cultivate this grace; and if they exercise hospitality are inclined to give better than they have, and perhaps would go into debt in order to entertain more lavishly than their circumstances would justify. This is wrong. It is not cultivating the grace which the Apostle here inculcates, but is cultivating a very evil weed,—pride. Let us learn not only to love without dissimulation, but also to follow after hospitality without dissimulation, without seeking to show off better conditions than are really ours.

"Bless them which persecute you." This is a quotation from the sermon on the mount. It addresses a mind enlightened by the divine Word, that has thus drawn against it the opposition of Satan, and of those whose understandings he has darkened. It means an opposition of persecution not for wrongdoing, or as busy-bodies in other men's matters, or for nonsensical peculiarities, but persecution for the truth's sake. It implies a heart full of love and sympathy and pity, for no other heart could really and truly bless its persecutors and wish them no evil, but good. This is the kind of a heart, overflowing with the holy spirit of the Lord, that is able to rejoice with those in prosperity, to weep with those who sorrow and even able to forget its own tribulations or adversities.

"Be of the same disposition toward each one." Be sympathetic toward the very humblest brother or sister as well as toward the most refined. **"Mind not high things."** Do not allow your affections and sentiments merely to go out along ecstatic lines, but bring your mind down so as to enter into sympathy with those of God's people who financially and intellectually are in a low estate.

"Be not wise in your own conceits." This is a further injunction to humility. Those who are always minding high things and overlooking the humbler ones of the Lord's people usually do so because of too high an opinion of their own wisdom and intelligence. Few things more blemish an otherwise developed Christian character than a conceit which separates him or her from the humblest of the Lord's flock. Moreover, there is no more dangerous thing than such an opinion of one's own wisdom. This condition is described as being "heady," "high minded." It naturally leads into error, and to a fall from both the letter and spirit of the truth. "Pride goeth before destruction, and a haughty spirit before a fall." Let all beware of this terrible disease. Nothing is a greater hindrance and stumbling-block to the ministers of the nominal churches today (hindering them from receiving the truth) than this kind of pride in their own wisdom, which leads to and is distinguished by the unscriptural division of believers into "clergy" and "laity." And there is equal and even greater danger along this line for those who have received present truth, and who are seeking to minister it to others. Let all of the Lord's people, especially those who have a little more knowedge, and who attempt to make known the riches of divine grace, be specially on guard against attacks of the enemy from this quarter.

"Recompense no man evil for evil." Much of the previous instruction of this lesson relates to our dealings with the brotherhood; but here the Apostle points out a general line of conduct toward all men. There is a general tendency on the part of well-intentioned people to recognize a line of justice and a desire to vindicate justice and to punish evil doers. The Apostle points out that this is not the rule governing the Lord's family. It is not improper for the world to have laws and regulations for criminals, in the interest of society; and the Apostle is not discussing those, nor finding fault with them. He is treating rather of the minor affairs of life in which various evils may be inflicted and resented without coming directly under the control of civil laws. The policy of the Christian is to be not along the lines of slothfulness, animosities, revenges and perpetual conflicts, but to the contrary of all this; because of his greater knowledge of how sin came into the world, and how all mankind are fallen mentally, morally and physically, and how God has sympathy with the poor groaning creation and has provided a ransom for all, and that in due time a restitution for all shall be possible. And he is to have a heart so full of sympathy with this plan, that he will be generous, and God-like, toward the sin-blinded ones —anxious chiefly for the opening of the eyes of their understandings, and for an opportunity of blessing and helping them, rather than entertaining feelings of revenge.

"Provide things honest in the sight of all men." Realizing that part of the service which the Lord requires of him is an honest provision for the necessities of himself and family, the true Christian will seek to live up to this reasonable requirement. If he cannot obtain employment at that which he prefers, he will be bound in honesty to take some other employment, in order to meet his obligations. Few things are more likely to bring dishonor upon God's people in the sight of the world than dishonesty. Of course, none of the saints would steal; but there is another way of being dishonest, which seems to slip by many consciences under certain circumstances. This is the dishonesty of purchasing on credit by actually or impliedly promising a payment at no distant date when there are no assurances of ability to pay at that date, as the merchant is led to presume. Some indeed seem to encourage themselves in such dishonest methods, persuading themselves that they are exercising "faith" in God, that

he will provide means for the payment of their debts. This is a great mistake. God has never authorized any one to go into debt for him, and such a faith has no backing in God's Word. On the contrary, he instructs his people not to go into debt; but he says, "Owe no man anything." A good plan is to always live within our income and, if possible, to "lay by in store that we may have to give to him that needeth."

"Live as peaceably with all men as lieth within the range of your possibilities." With the various crooked natures of the world, and with our own imperfect dispositions (more and more coming under control of grace however) it will be a difficult matter to avoid all friction. But while in the interest of peace we are to submit to trifling wrongs and injustices with good grace, yet there is a place where we must draw the line: a place where our desire for peace must not control; that is, whenever a principle is involved. Here is a great difficulty: those who are naturally peaceable, will be tempted to pursue peace even at the expense of principle, and in conflict with the divine commands; on the other hand many of those who are firmest in defense of righteous principles are inclined to be combative, and have great need to guard themselves and to cultivate this disposition for peace, which is a part of the divine character which we are to copy. The rule should be, "First pure [truthful and loyal to righteousness] then peaceable."—James 3:17.

Dearly beloved, avenge not yourselves; but preferably get out of the way of your opponents and their wrath, remembering that it is written, "Vengeance is mine; I will repay, saith the Lord." Hence we do not need to feel that justice needs to be vindicated at our hands. God will take care of the vindication of his own justice. If it were left in our hands to mete out justice to those who mistreat us and say all manner of evil against us falsely for Christ's sake, we would doubtless make many mistakes. We should therefore be glad that the matter is not in our hands at present, and that divine wisdom and justice will repay to evil doers with greater mercy than we would probably be able to exercise. Our feelings, therefore, should be largely those of sympathy and pity for wrong doers, remembering that surely either in the present life or in that which is to come a man shall reap according to his present sowing.

For these reasons and in order to cultivate in us more of the divine mind, we are instructed to be kind to our enemies and not to see them want for necessities of life. Such treatment will be more likely than any other to do them good, and to win them as friends. We are not, however, to treat them kindly in order to see how badly we can make them feel under it. We are to treat them kindly because love is the principle of our nature, the "new commandment" of our Lord and Master, the holy spirit which is more and more actuating us. We are to treat them thus, regardless of whether we ever melt them by our kindness in the present life or not.

"Be not overcome of evil." We are to remember that there is a constant conflict between good and evil, that each has its servants, or soldiers, and that we have enlisted on the side of good, under the Captain of our salvation, with the engagement that we will "fight a good fight." We are never, therefore, to take up or to use evil words or methods or manners. To do so is temporarily to join the enemy, or to admit that his implements and methods are better than those of the Captain to whom we belong. To answer anger with anger, evil report with evil report, bitter words with bitter words, slander with slander, persecution with persecution, blow with blow, or any of these, would be to endeavor to overcome evil with evil. This which is natural to our fallen natures is what we are commanded to avoid, that we may the more thoroughly cultivate the new nature. To be misled by the adversary to use his methods in any of these ways is to be overcome of evil.

"Overcome evil with good." The fact that the Lord so directs us is proof (1) that it is practicable and (2) that it is preferable. Faith accepts these declarations of divine wisdom on the subject; and experience endorses or ratifies them. Whoever has tried, has found that evil can be overcome with good, in many instances. Not infrequently, however, all the good that you can do in return for evil will work no change in the evil-doer; he goes on in his evil way, is more insistent, and more intolerant. Nevertheless, the course of the Lord's people cannot vary; they are authorized to do only good, and to keep on doing good whether it shall melt the opposition or not. In this, we are but following the divine example. God causes the rain to fall upon the crops of the good and of the evil; he causes the sunshine to come indiscriminately, upon the just and the unjust. "His tender mercies are over all his works." And even by and by, when his vengeance shall be exercised, it will still be in love and kindness; (1) that those who will may be benefited by the discipline of trouble, and (2) that those who will not benefit may be destroyed from among the people; to the end that their baneful influence may be removed forever. Let us all more and more seek to live the new life.—Z. '97: 263-268.

Machinations of the Evil One—How to Vanquish Him

"Resist the Devil, and he will flee from you."—James 4:7.

IN SHADOWS and types the Lord has prefigured the great work which He is to accomplish for all mankind. During these ages of types, He was preparing a class of elect ones who should rule over the world as "princes in all the earth," during the Millennial Kingdom. During the Gospel Age, God has been selecting, or electing, a very choice class to be exalted with Christ as Divine, spiritual beings, to reign with Him as His immediate associates in this Kingdom for the blessing of all the world. These are to give instructions

to those who shall have charge of the earthly phase of the Kingdom. These are the special Elect, who suffer with Jesus now, following in His footsteps, that they may be exalted with Him to the highest position to which God has ever called any of His intelligent creatures.

This Church of Christ have had their eyes opened in advance of the world, to see the great difference between righteousness and sin, between the character of God and that of Satan. They have unqualifiedly taken their stand on the side of God. They have therefore escaped from the domination of the great Enemy of God. No longer is he their Prince. These have "passed from death unto life." They now have a standing with God, the relationship of sons. . . .

The Will a Strong Defense Against Satan

Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these who have escaped from his thraldom and who have these new hopes and aspirations. He does not need to make such attacks upon the world; for they are already in his power—"The whole world lieth in the Wicked One." (1 John 5:19, Diaglott.) He attacks only those who are trying to get free from him. When the spider perceives that the fly which he has entrapped is struggling and is about to get loose from the web, he instantly hastens to throw additional webs around his victim. So when Satan sees any of his subjects endeavoring to free themselves from his entanglements, he at once sets about throwing stronger coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God has given every creature this defense: and whoever does not break down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need Divine help to free themselves entirely from this great Adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is He that is on our part than all that can be against us. . . . God's children need not feel that they must flee from Satan and his hosts. They have no such power that we need to strive to get away from them. But rather we should stand our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

Mammon—The Impersonation of Selfishness

The Apostle Paul says that we war not against flesh and blood merely, but against spiritual wickedness, or as the margin reads, "wicked spirits" in high positions—the great army of fallen angels under the captaincy of the Devil, the prince of demons. (Ephesians 6:12.) He is the powerful leader of fallen angels and fallen men, of all who may be on the side of wrong. Many are fighting on his side because they are deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "Ye **cannot** serve God and Mammon." (Matthew 6:24.) We must serve either the one or the other.

Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (Romans 6:16.) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than Heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not. Close and careful scrutiny of his thoughts, words and doings in the light of the Word of God will soon show any Christian whether he is rendering service to his rightful Master or to the Adversary. Whoever is serving the Devil is his servant, is in his army. If we are serving the cause of righteousness, and that only, we are on the Lord's side.

How to Resist Satan's Attacks

The Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks—not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the Adversary; and he will renew the attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to Him, He has agreed to protect. He may permit them to be assailed for a time, but He will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

The Adversary's Method of Attack

The attacks of the Adversary are usually made through his angels. We are not to suppose that the Devil himself is in every part of the world at the same time, or in the minds of all the people of the world—nor even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor

to entrap the Lord's children. The Adversary seems to be always on the alert to enter the army of the Church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the Adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the Truth, which we love so well, and to the service of which we have committed ourselves.—Z. '16:147, 148.

God Holds the Key

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say
"Thy will is best."

The very dimness of my sight
Makes me secure:
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I see not all his future plans;
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.—Z. '95:212.

Covetous Conversation

"Let your conversation be without covetousness, and be content with such things as ye have."—Heb. 13:5.

THE Authorized Version of the Bible uses the word **conversation** in the broad sense of **conduct**, including, not only the words, but the looks and the acts of life. The force of the text, therefore, is, Let your conduct be without covetousness. How could a covetous thought affect our conduct? As some see others possessed of larger wealth or larger opportunities in the service of the Lord, of better conveniences than they possess, or who are better looking than themselves, etc., they have a spirit, or disposition, of covetousness, dissatisfaction with what Divine providence has shaped for them.

When we say, "what Divine providence has shaped for them," we do not mean that one should make no endeavor for advancement. If a person is happy, he should still strive to attain to something more than he possesses. A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Rather, such a one should say, God could grant greater blessings to me if He chose. I am His child and what, therefore, He grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what He gives me is best for me, and much better than anything I could carve out for myself.

Covetousness is a desire to have, keep, enjoy—especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of **selfish desire**. It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord would be holding back what belongs to the Lord according to our own arrangement with Him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself. Under some very special conditions another might

give counsel, in the way of helping a brother to do a service which he was apparently overlooking, or respecting an element of character which the brother was evidently cultivating, contrary to the spirit of his covenant of sacrifice.

Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. There are some who, after being well fed on spiritual manna, permit a selfish craving or a covetous spirit to interrupt their fellowship with the Lord to some extent, hankering for earthly, fleshly, good things, forgetting the wisdom of their Leader, the Lord, and that His love, which has thus far delivered them and fed and led them, is still with them, the same as ever. Sometimes the covetousness is a repining against their lot in life, a desire for more ease and comfort and wealth and social influence than are within reach. Sometimes it is a protest against their share of the aches and pains of the groaning creation and their inability to get rid of these. Sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's special supervision? Should they not remember that "He doth not afflict willingly nor grieve the children of men," but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, have brought unexpected drawbacks.

Covetous (selfish) prayers are too expensive. Some have gained wealth and lost the Truth and its service. Some have gained health only to find that with it they gained trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterwards that God had not answered their prayers, or more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly. Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts with thanksgiving. Their petitions should be for spiritual gifts, including **patient endurance** and **heart contentment,** accompanied with heartfelt thanks for blessings already received.—Z. '11:349, 350.

X

Evidences of the Anointing of the Holy Spirit

"Christ in you, the hope of glory."—Colossians 1:27.

THE SCRIPTURES frequently speak of the Church as being "in Christ," giving the thought of membership in His Body. (Romans 12:4, 5; 1 Corinthians 12:12-27; 2 Corinthians 5:17.) Our Lord Himself used the figure of a vine and its branches to convey the same thought. He spoke of Himself as the Vine, and of the Church as the branches in the Vine, partaking of nourishment therefrom. (John 15:1, 2.) It is not this thought, however, that is expressed by the Apostle's words, "Christ in you, the hope of glory."

The word **Christ** signifies **anointed.** All who will be members of the Royal Priesthood will be anointed —not separately, but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the high priests of Israel. According to the Law, every king and every high priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose.—Exodus 30:22, 23.

The anointing which our Lord and the members of His mystical Body have received is different from anything else in the whole world. It is the anointing of the Holy Spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of the Truth, and the Spirit of God. It is not the Truth, but the spirit of the Truth, it is not the Word of God, although it is in harmony with the Word; it is not holiness, yet it is in full accord with, holiness. It is the spirit, the disposition, which is associated with a sound mind, with holiness, with Truth and with the Word of God.

As the anointing of kings and priests in Israel was the Divine evidence that they were accepted to office, so was it with our Lord Jesus. St Peter tells us that "God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10:38.) Our Lord was set apart for a very high office. In harmony with the Divine arrangement, He is to be the great antitypical King and Priest—"after the order of Melchizedek."

During the Gospel Age, God has been setting apart those who are to be members of the Body of Christ. These are invited to be kings and priests unto our God—a Royal Priesthood. Consequently, when one is received into this Body, under the Headship of Christ, he comes under the anointing of the Holy Spirit. This unction is from the Father in that He alone can give the recognition. It is from the Son in that we can come to the Father only through Him.

This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron's head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron's garments, thus typifying the anointing of the Body of Christ, which is the Church. This descent of the Holy Spirit upon the Church was manifested at Pentecost.

Distinction Between Anointing and Begetting

The anointing of the Holy Spirit is slightly different from the begetting of the Holy Spirit. The Holy Spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God. Our Lord was The Anointed from the moment at which He was begotten.

So with the Church at Pentecost. They were waiting for acceptance of God. Our Lord had ap-

peared in the presence of God as their Advocate, in order that their sacrifices might be acceptable. When the Father recognized their acceptance by shedding forth the Holy Spirit—when there appeared unto them cloven tongues like as of fire, and "sat upon each one of them" (Acts 2:3, R.V.)—that recognition was both their begetting and their anointing. The former—the begetting—represents the matter from the individual standpoint, and the latter—the anointing—from the collective. We are begotten individually, but we were anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed, or recognized as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This Spirit which we receive from God abides in us. Whoever loses the Spirit loses the light, and passes into the death condition. So the Apostle urges, "Grieve not the Spirit." If we cease to be in the Body of Christ, we cease to be anointed. If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experience, and the resurrection the completion. Each is individually begotten and born of the Spirit.

In the picture of anointing the whole Body is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel Age, the one Body was anointed, and all who will be members of that Body come under that one anointing, and all these will share in His resurrection—the First Resurrection—the Chief Resurrection.

The Anointing Not the Mind of Christ

Not only was our Lord begotten to the new nature, anointed of the Holy Spirit, but each member of the Body must be similarly begotten, for "flesh and blood cannot inherit the Kingdom of God." If we have received this anointing, we are eligible to all that God has promised to The Christ—primarily to the Head, and also to the members of His Body. As God foreknew the great Shepherd of the sheep, the Redeemer, He also foreknew this class.

Long before our Lord came into the world, the Father had planned that there should be an Anointed Company, the Head of which should be our Lord, and the Body of which should be the Church. (Ephesians 1:3, 4, 22, 23.) Jesus was to have the first place in the Christ Company, and associated with Him would be those who would have His Spirit, His will, who had made a full consecration of their lives to do God's will faithfully, even unto death.

For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them, to cover their blemishes and imperfections. Our Lord's work is not that of anointing, but of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. St. Peter says that Jesus, having received the Spirit of the Father, shed it forth.—Acts 2:33.

As long as we have this Spirit of God, it is an evidence to us that we are children of God. So long as we possess it, we maintain this relationship of sons. (Romans 8:9, 14.) Then the consequent thought is that if we are children of God we are "heirs of God and joint-heirs with Jesus Christ," "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—Romans 8:17; 1 Peter 1:5.

The words of our text suggest the thought that whoever has the Spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (1 John 2:27.) Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to any one else.

The evidences that one has been anointed may not be understood except as we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the Holy Spirit, so as to leave no room for doubt. They tell us that the Holy Spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the **mind of Christ,** but with the **Holy Spirit,** and whoever has the Holy Spirit will find that he will **develop** the mind of Christ.

Characteristics of the Mind of Christ

The mind of Christ is the will to do the Father's will. Our Lord, when a child, said on one occasion to His mother, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" (Luke 2:49.) We recognize that we have a Heavenly Father, whose service is the highest possible service. Those who are His must have this spirit. The work of the New Creature must be the Heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a New Creature.

If we have the spirit of loyalty to God, to the Truth and to the brethren, we have the mind, the disposition of Christ. We also have indeed the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the Truth and in the service of the brethren.

If there is a decrease of zeal in this direction, then we may know that there is danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love. It is when they have allowed their minds to be led away to earthly things—love of family, of home, of worldly possessions, etc., all of which war against the Heavenly things. We should seek our

pleasures, not from earthly sources, but from the Heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not now feel as near to Him as formerly. If we probe the matter, we nearly always find that they went into business, or married, or did something which has warred against the Holy Spirit. We are not speaking against those things, but "If ye know these things, happy are ye if ye do them"—the things that make for our peace.

Other Evidences of the Anointing

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger, our Heavenly Father has provided us the knowledge of the Divine Plan, the knowledge of our Lord. Each new view gives us fresh inspiration. . . .

If we love the Truth, we will serve the Truth. This service is sure to bring upon us the disapproval of the world, it will not bring us an earthly passport. The world will say that we are doing it for money or some selfish object, for they are sure to err, sure to fail to see the real purpose of the truly consecrated people of God. If we endure these things, we thereby prove ourselves to be good soldiers of Jesus Christ.

If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise. If the world called the Master of the House of Sons Beelzebub, they will assuredly call His followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not so easy to love, for they do not seem to be loveable. However, we should reflect that if the Lord can receive and love these brethren, we should do the same, and that our love should help them out of their naturally mean traits of disposition. Thus we shall develop love for all of the brethren—the rich and the poor, the educated and the uneducated—and desire to render them assistance as opportunity may offer.

The evidences that one has been anointed with the Holy Spirit are, increasing desire for spiritual things, desire to assist others to see and to grow in knowledge and Heavenly grace, persecution from the worldly-minded, and the development of the mind of Christ—the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to His will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the Spirit that he is a child of God.—Z. '13:131-133.

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Whenever an opportunity for doing good comes to our attention it should not be slighted, but reasonably investigated with the thought that possibly the Lord has brought this matter to our attention as a test of love for him or for the brethren. Indeed it will profit us greatly if we can learn to look at all of life's affairs from this standpoint. If trials and difficulties, joys and pleasures, are all scrutinized with the thought of the Lord's oversight and guiding care in respect to our interests and affairs it will greatly increase our faith and our spiritual joy. —Z. '09:92.

"IF I WILL THAT HE TARRY TILL I COME."

These our Lord's words respecting John, seem to have raised the suggestion in the minds of the disciples that John would not die—that while the others would die he would remain alive until the second coming of Christ. But John himself tells us that Jesus said nothing of this kind; it was purely an inference on the part of the disciples. We may see in John a figure of some of the Church living in the end of the Gospel age—unto the second presence of the Lord. John is not alive, but a class whom he represented has continued and still remains and will then be "changed," etc. Let us who are privileged to remain to this time of favor and blessing and enlightenment give glory to the Lord, and see to it that the loving disposition of John is manifested in us, and also his energy, his zeal; for while he is called the loving disciple we are to remember also that he was, because of his impetuous zeal, styled, with his brother, Boanerges—sons of thunder. Let us be full of energy, full of sacrifices which love prompts, that we may glorify our Lord in our bodies and spirits which are his. To this end it will be well that we remember the Lord's words to Peter, "Lovest thou me more than these?" The same question arises with all of the Lord's people today. It is necessary that we have more or less contact with the world, with business, with home duties, with social amenities, etc., and the question is, How shall we discharge our duties, balancing them with our duties toward the Lord, as "new creatures," his "royal priesthood"? Shall the Lord see that we love the earthly things better than him? If so, he declares that we are not worthy of him, and he will not recognize us as members of his Bride. He will have in that select little flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing. —Matt. 10:37; Z. '01:151.

God's approval should be the highest aim of every one who professes to believe in Him as the Creator, and especially of those who accept Him as their Father and who claim to hold the precious relationship to Him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to **know** His will and to **do it.** This implies **study, consideration**—not a mere formality of

thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is His will.—Z. '14:232.

AMOUNT OF KNOWLEDGE NECESSARY

We surely appreciate very highly the value of knowledge, but we also remember the truthfulness of St. Paul's statement that "knowledge (alone) puffs up, but love builds up." Yet knowledge is necessary to growth in grace. Only as we perceive the beauty of the Divine character can we appreciate our God. Therefore, we rejoice that he is lifting the veil and revealing Himself more and more to our eyes of understanding.

We can see that mental capacity is not the same in all. Some can receive a large measure of the Truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging His people according to their character-likeness to His Son, our Lord, not according to what they **know**. While knowledge is very important, very necessary, still no one has a monopoly of understanding—no one has perfect knowledge in the present life; and if our eternal destiny depended upon knowledge, each of us would come short. Nevertheless, we believe that all who are the Lord's will be brought into touch with Present Truth, and will be judged by it. Those who obtain the knowledge and then show a disposition to shirk the responsibility connected with it or to deny the Truth or to live ungodly after seeing the Light, thus demonstrate their unworthiness.—Z. '14:181.

"WE CAN DO NOTHING AGAINST THE TRUTH"

Whoever intelligently, wilfully, heartily does anything against the truth, against that which is right, is in serious danger of losing his relationship to the Lord—in serious danger of extinguishing the spark of the new nature with which he had been begotten of the holy spirit. The spirit of Christ is the spirit of obedience to the Father and to all righteousness, and whoever loses this spirit so that he will intentionally oppose the Lord and righteousness, seemingly comes under the head of those mentioned by the Apostle when he says, "If any man have not the Spirit of Christ he is none of his."—Rom. 8:9; Z. '06:362.

By candor and humility and zeal let us keep ourselves in the love of God and continue to walk in the light.—Z. '96:186.

Prayer is not a privilege merely, but also a necessity;—commanded as indispensible to our Christian growth.—Z. '96:161.

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Old Corn Gems

NUMBER NINETY-FOUR

"And they did eat of the OLD CORN of the land on the morrow after the Passover . . . and the manna ceased on the morrow after they had eaten of the OLD CORN of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:11-12.

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:61.

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Every Idle Word

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment. for by thy words thou shalt be justified, and by thy words thou shalt be condemned." —Matt. 12:36, 37.

Idle Words—Pernicious Words

THE context shows that our Lord in our text addressed, not his disciples, but the worldly, the Pharisees. Doubtless the same principle applies to the Church. Every idle or pernicious word of ours has its weight, has its influence with ourselves and with others. Those who are rightly informed respecting the Lord's will in such matters, the Lord's consecrated people, have a great responsibility—a responsibility of what effect their words and influence have upon others. Our words, whether written or spoken, exercise an influence upon the minds and thoughts of others. Frequently they go from one to another and thus, if pernicious, evil is spread far and near and the word once uttered cannot be recalled. Some one has wisely said that Error can get around the world while Truth is getting its boots on. Oh, the power of a slanderous word! Oh, the power of an insinuation! Yea, even of a shrug of the shoulder! Who does not know it! Who is unaware of the fact that this is the practice of the world daily; and alas, the practice also of many of God's people—professing Christians! The bitter word of sarcasm or insinuation is shot out often **unthinkingly,** but the terrible poison goes from heart to heart and fresh roots of bitterness are scattered abroad, which a lifetime of holy living cannot fully counteract.

On the contrary, what a power the tongue has for good, using the word tongue here in its broad sense, representing not only words spoken, but the words written and printed. As an illustration: What speaker or writer has ever done more to help poor humanity than the Prophet David in the inspired Psalms which he wrote? Truly, as Solomon has said, "A word fitly spoken is like apples of gold in pictures of silver (Proverbs XXV., 11). As for the Church, the Lord has indeed agreed that he will not judge the Church according to their words and their deeds entirely, but according to their spirit, their intention, their will, their energy, their zeal for him and his Truth. Nevertheless, he assures the Church that out of the abundance of the heart the mouth will speak, and that they may thus judge or test themselves. If their hearts are right—full of love for God, for the brethren, for mankind, for their enemies, they will speak accordingly, manifesting their love and kindness in words as well as in deeds. The good heart out of its good treasure will shower blessings—fruits and flowers of refreshment and kindness, while the evil heart will send forth bitter words, poisoned arrows, injurious to all with whom they come in contact.

Whoever, therefore, finds that he is continually stirring up strife and wounding his friends should promptly make an examination of his heart to ascertain the trouble there. He should not be content to say, "I meant no harm." The heart that is not full of goodness, kindness, generosity, love, will likely not control the tongue properly. We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. Then that good heart, out of its treasure of goodness, will speak words of kindness, of love. . .

By Thy Words Justified

We are not to think that this signifies that every man will be justified from the Adamic death condemnation by any words that he could utter. Nor are we to think of the expression, "By thy words thou shalt be condemned," that any man could come under a second condemnation until first freed (through Christ) from the condemnation of original sin. Nothing but the merit of Christ's sacrifice can justify any. Nothing but the blood of Christ can justify those who come to God by faith, in this Age, or those who will assure him of their loyalty for righteousness by works, in the next Age. We are not to understand our Lord as here contradicting the general testimony of the Scriptures.

The lesson is in harmony with the Scriptural declaration, "Blessed is the man who is not condemned by that which he alloweth." That is to say, The ungenerous, the unkind, are very apt to blame others strongly for misdemeanors of which they themselves are guilty. The man whose words respecting others do not condemn himself is to be congratulated as a happy man indeed. The person whose criticism of others is so kindly, so generous, so merciful as to not involve a condemnation of his own course is certainly an exceptional man or woman. We call to remembrance our Lord's words, "With whatsoever measure ye mete it shall be measured to you again," and, interpreting our text in harmony with this, if our words are generous and kind, loving and benevolent we shall receive similarly kind treatment of the Lord. If our language respecting others be harsh, cynical, critical, unkind, we may expect reproofs from the Lord. Why? Because all mankind are by nature fallen, imperfect, depraved; and the person who sees the faults of others and fails to see his own, needs the correcting chastisements of the Lord to show him his true condition reflected in his course of conduct and language toward and respecting others: he indicates that he himself needs to be taught some very important lessons without which he will not be prepared to make progress toward the Divine standards of character.

On the contrary, the person who is kind, gentle, forgiving, forbearing, sympathetic, disposed to make allowances for others shows that he has learned an important lesson already and that, to a considerable extent, his heart is right. Whatever there is wrong with such a generous soul is unintentionally wrong, a wrong which is intrenched in his flesh, but with which his heart is not in accord. By his kindly words respecting others he marks himself, indicates his character as of the kind which God can approve; as one of the class who at least love their neighbor

as themselves and thus imply also that they love God, because, as the Apostle points out, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Contrariwise he who loves his neighbor speaks generously of him, is merciful toward him, and compassionate, undoubtedly would greatly respect and love the Divine character in its perfection of Justice, Wisdom and Love.

Blessed Are the Merciful

This brings us to another Scripture of similar tenor: "Blessed are the merciful, for they shall obtain mercy." It is true that God gave to natural Israel a code of laws which defined the course of life for them, saying, Thou shalt not do this and that. Yet that Law was intended in great measure to show to Israel and to the world the impossibility of an imperfect man or woman keeping perfectly the Divine requirements. When the Lord would state his Law from the other standpoint—positively and not negatively, he sums the matter up in few words, Thou shalt love the Lord supremely and thy neighbor as thyself. He who is merciful is in the condition to be blessed of the Lord, because he more than others approximates the standard of the Divine Law—Love; for mercy is the expression of love.

We see, then, that the Divine promise that he who is merciful to his neighbor will receive the more mercy from the Lord is not a mere ipse dixit, nor a mere rewarding of such a proper course. Rather it is in harmony with the principles and essence of the divine government, because the more generous and loving the heart, the nearer to the perfect condition. —B.S.M., Vol. 2, No. 2.

Rebuilding the Temple

Ezra 3:10; 4:5.

Golden Text:—"The Temple of God is holy, which Temple ye are."—1 Cor. 3:17.

LOYALTY to the Lord, and faith in his promises, are costly. The Lord has so arranged the matter, to the intent that only those who are willing to pay the price may enjoy these blessings. Only the faithful and the obedient are willing to pay the price. Thus the Lord proves his people, separating the merely nominal believers from the true, selecting to himself his "jewels," his "peculiar people."

This principle applied to the Jews who returned to Jerusalem from Babylon captivity, in response to the Lord's provision through the proclamation of King Cyrus. Out of the great hosts of that nation carried captive—first the ten tribes, and later the two tribes—there were only Forty-two Thousand Three Hundred Sixty (42,360) of the proper faith in God and the Abrahamic promise, and of the proper zeal and courage, etc., ready to respond. The remainder of the nation had become so comfortably settled in Babylon, socially and financially, that their interests in these things outweighed their faith in the Abrahamic promise. Thus God sifted the nation, and in this motley group from all the tribes he had the jewel class—the very best and most loyal part of all the seed of Abraham. As the Apostle explains in respect to the elect Church in this gospel age, so we might say of these Jews returning from Babylonian exile, that there were not many of them great, or wise, or learned, or noble, according to the course and wisdom of this world.

Hopes Deferred, Trials Many

Nor had their trials ceased with the surrender of brighter prospects in Babylonia. They left their friends in Babylon, full of zeal, and to some extent admired by their more worldly-wise compatriots, who preferred to remain in the foreign land. The escort granted them by the king, the presents of money, and the costly vessels of the temple service, were with them, and their hopes ran high as they began their journey of nearly 800 miles, about the distance from Philadelphia to Chicago. According to tradition, they must have been about four months travelling, whereas an express train in our day would make the distance in seventeen hours.

The toilsome journey ended, they finally rested at Jerusalem, only to find still greater discouragements. But a very few of them had ever seen the place before, and those few had seen through the eyes of childhood, for the city had lain desolate, according to the Word of the Lord, for seventy years. (2 Chron. 36:21.) The wall and the temple had been demolished by Nebuchadnezzar's orders, and many of the private residences were also left in ruins, and now after seventy years of such desolations, "without inhabitant," the place was a wilderness. Trees were growing in what formerly were streets. Everything was disorder. Any other class than those full of faith and zeal, as these were, would have been utterly discouraged. We are to remember that the Lord thus tries our courage, and faith and zeal, not to destroy these qualities, but to deepen and fix them—to establish us, to develop us in character. As with the typical Israelites there, so it is now with the spiritual Israelites—all such trying experiences, under divine providence, will work out to our advantage if we will but persevere in our faith, and love, and zeal.

It required more than a year to put themselves in reasonable condition for living, and then their attention turned to the rebuilding of the temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition. It is at this point that our lesson properly begins, describing the laying of the foundation of the temple, and the priests and the Levites, appropriately robed, making a joyful noise before the Lord, as representing the faith and confidence of the people in the precious promises associated with that temple and with that city. Alas, poor Jews! We sympathize

with them greatly as we remember that as a nation they clung to those Abrahamic promises for over 1,600 years, and yet finally rejected the Prince of life, and in consequence were left desolate, as a house, or nation. The Apostle remarks, concerning their faith in the Abrahamic promise, "unto which promise our twelve tribes instantly serving God hope to come."

How glad we are for the poor Jews that although Israel hath not obtained the chiefest favor, but only the "elect" have obtained it, while the rest were blinded, nevertheless God's mercy and favor still have them in mind, and assure us that they shall obtain mercy through our mercy, shortly—that the blindness that has been on Israel, during the selection of Spiritual Israel, will surely pass away, furnishing them the chief opportunity for reconciliation to God, under the New Covenant provisions of the Millennial age.—Heb. 8:10-12.

A New Song in My Mouth

As with the mind's eye we see those poor but faithful Israelites, out of all the tribes, praising God as they laid the foundation of the Temple, it suggests to us how much more the spiritual Israelites who have returned from mystic Babylon should shout and sing the praises of our King from our higher standpoint of knowledge and appreciation of his grace and truth. Speaking of us, the spiritual Israelites, the Prophet declares, "Thou hast put a new song into my mouth, even the loving-kindness of our God." All spiritual Israelites, who are in the right attitude of heart toward the Lord, are full of songs of gratitude and praise—not always audibly, however, for many can best sing and make melody in their hearts unto the Lord; and indeed the Psalm of Life, which each of the Lord's followers declares in actions and words to those about him, is the best testimony, the best praise we can raise, more to the glory of our King than any others.

If the Israelites who remained in Babylon, whose faith and courage were insufficient, could have witnessed the scene at a distance, they doubtless would have shouted for joy, that they had not undertaken such a pilgrimage and such a work of restoration; but as Paul and Silas could sing in the prison, with their backs bleeding from the cruel lash, while others enjoying every luxury of life in the same city were miserable, so it was with those returned Israelites. Full of faith and hope, they were also filled with joy as they looked forward in prospect for still further favors from the Lord, in harmony with his glorious promises. And so it is with the Lord's people today: our rejoicing is not because of temporal favors and advantages and privileges, but on account of those joys which are ours through faith and hope, inspired by the divine promises—the culmination of the same promises for which the natural Israelites were aspiring, and which are secured to us through the great Jew of the seed of Abraham, our Redeemer, our Bridegroom.

The shouts were discordant—some of joy, some of weeping. Those who looked forward in hope shouted for joy. Those who looked backward, and pictured before their minds Solomon's grand Temple, wept as they thought of the insignificance of the present one in comparison. And so today among spiritual Israelites, there are some who weep for the past, when they should be rejoicing for the future. The Apostle exhorts us to "forget the things which are behind, and to press forward to the things which are before." The lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites, for they can call to mind that the merit of Christ's sacrifice covers all of their unwilling blemishes and mistakes. Carrying with them their experiences they should press forward to fresh victories and fresh joys in the Lord.

"First Pure, Then Peaceable"

We are to remember that these 42,000 people, about 35,000 of whom are supposed to have belonged to the tribes of Judah and Benjamin and Levi, and about 11,000 from the other nine tribes, occupied only a small district in Palestine, about twenty-five miles square, Jerusalem being the center. The remainder of the territory of Palestine was more or less settled by immigrants. The king of Babylon followed the practice of moving the captives from one nation into the territory of another, so that their old associations being broken up they would be more dependent upon the Babylonian government and lose their own natural traits. These people of various nationalities that had settled in Palestine had acquired some of the traditions of the land and its religious customs, and in our Lord's day, 566 years later, they were known as the Samaritans. Of them our Lord said, "Ye believe ye know not what; we know what we believe, for salvation is of the Jews." Respecting the same people, we remember our Lord's commandments as he sent forth the twelve apostles and later also the seventy disciples to proclaim him, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6.

These mixed peoples, whom we will for convenience call Samaritans, paid little attention to the Jews returned from Babylon until they heard of their project of rebuilding the Temple on its own site, the consecrated site, for it is supposed that Abraham's typical offering of Isaac was made upon this very "dome of the rock" upon which the Temple was built, a rock that to this day is held sacred by Musselmans, Jews and Christians. The Samaritans had been unneighborly up to this time, but now seemed to catch an inspiration from this Temple building as they remembered the ancient glories of the nation of this land, whose great king Solomon had built the first Temple. Ceasing to act as enemies, the Samaritans proffered their assistance in the building of the Temple. We cannot doubt that they were sincere in this proposition, and that really their religious fervor impelled them to make it.

Many commentators think the Israelites made a great mistake in rejecting their aid and declining to affiliate with them. But such commentators are evidently in error, since our Lord Jesus by his conduct and words fully substantiated the thought that the Samaritans had nothing whatever to do with the true Temple and its building. God had been sifting the true seed of Abraham to select from it the faithful few, and now to have invited the Samaritans to come in and join them in the Temple building and Temple services would have been to bring in a semi-

heathen mixture, which the Lord did not desire. Why the Lord did not desire it can be seen only from the one standpoint—not that it was his wish to send those Samaritans to eternal torment, nor that he wished to destroy them in the Second Death, but that he has for future development a great plan of salvation which will affect every nation, people, kindred and tongue, including these Samaritans. In the interim he wished to develop the typical seed of Abraham, and subsequently the spiritual seed of Abraham, to be his agents and representatives in conferring his blessings upon all nations.

"Which Temple Ye Are"

We find the same thought abroad today, troubling those who have come out of Babylon, and who are wishing to build the true Temple of God referred to in our golden text—the holy temple, the antitypical temple, "which temple ye are." The foundations of our temple were laid at Pentecost, under apparently very unfavorable conditions from the world's standpoint—a dead leader, and a handful of a few hundred disciples scattered and considerably discouraged. Nevertheless, those who recognize the Lord's hand in the matter see things differently: with the eye of faith they discern in Jesus the great rock of our Salvation typified by the "rock of the dome," the top of Mt. Zion, on which the altar of sacrifice stood. The same eye of faith now discerns that the twelve apostles are the foundation stones of divine appointment, built upon the rock Christ Jesus; and that upon the ministries of those appointed representatives of Christ, a glorious church, a glorious temple of the Lord is being erected. Those who then had the eye of faith shouted for joy, and all who since possess the same spiritual vision rejoice in the greater work which the Lord is accomplishing, as they see the preparation now of the "living stones," which, by and by, in the first resurrection, shall be brought together complete as the glorious temple of God, in and through which all the families of the earth may have intercourse with God to their blessing.

There are numerous "Samaritans" today who have neither part nor lot in this great temple and its construction. These Samaritans are found in churches of nearly all denominations, men and women of good character and of religious inclinations. Some of them are "good Samaritans," ready to relieve the sick, the indigent. Worldly wisdom says that these should all be recognized as "Israelites indeed," even though they be not fully consecrated to the Lord to do his will. Many are inclined to upbraid us now, as they upbraided the natural Israelites, for refusing the fellowship and co-operation of the Samaritans of their day.

Only One Narrow Way

There is but one course for the Lord's people to follow: they should appreciate whatever is good in these their neighbors and friends, they should deal justly and kindly with them, but they should remember that as oil and water will not mix, so likewise there cannot be any real union between the consecrated and the unconsecrated in respect to their religious views and their endeavors to co-operate in the divine service. Their standpoints are opposite, affiliations are injurious to both parties. If the spiritually begotten ones, the Israelites indeed, attempt to meet the ideas of the Samaritan class, they will be compromising their own covenant with the Lord. Likewise, if the Samaritan class or the churchianity class of our day be encouraged to affiliate with the consecrated, it will injure them in that it will deceive them into thinking that they have become joint-heirs in the divine promises; whereas none can inherit under those promises except through faith in the Redeemer, circumcision in the heart, and a full consecration unto death. . . .

When their co-operation in temple building, etc., was declined, the Samaritans became the bitter opponents of the Jews, whom they, no doubt, described as bigoted. Consistently with their views of the subject they did all in their power, politically and otherwise, to hinder the temple building, and thus the trials and difficulties of the servants of God were greatly increased and multiplied.

So it is today. Those who are faithful to the Lord, "the people who do know their God," are esteemed to be religious bigots and fanatics by some of the respectable of churchianity, who, in harmony with their erroneous conceptions of the situation, are doing all in their power to hinder us in the great work, the preparation of the living stones of this Temple. We need to understand the situation properly, otherwise we would soon be discouraged, and think of God as being against us because he permits such opposition. But with the right view of things before our minds we may realize that all the oppositions of churchianity are really beneficial to us, helpful in that they serve to do the chiseling and polishing of our characters, necessary to fit and prepare us for honorable stations in the temple of glory soon to be completed. One thought not to be lost sight of is, that in the Lord's arrangement we are the stones, he the master workman—and all the trials and difficulties and oppositions and perplexities and disappointments of our experience are the chisels and the wheels and the emery-sand for our preparation. From this standpoint only are we able to follow the Apostle's advice to rejoice in tribulations also.—Z. '05: 313-316.

Training for Membership in the Kingdom

"Consider the lilies of the field, how they grow."—Matthew 6:28.

IN THE Sermon on the Mount, the Master is teaching His disciples certain important lessons. He is not teaching the world, but those who had come to Him, especially desiring to be taught, desiring to be His disciples. He points out to them that if they would be His disciples, thenceforth their main object in life would be to seek to become members of the Kingdom of God. He Himself is to be the great King; and an elect, choice number from the world are to be associated with Him in that Kingdom. When this election is com-

pleted, that Kingdom will be established. Then the blessing of all the world will follow under that Kingdom, in harmony with the promise made to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the Kingdom class should make this the chief aim and object of life: "Seek first the Kingdom of God and His righteousness"; that is to say, the righteousness necessary to attain a place in that Kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the Kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, He would see to it that they got those experiences. If they were proud, they would get experiences that would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

Lessons in Every Experience of Life

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted His children to be in these difficulties, He saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that His followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their Heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content—knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc.? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the Kingdom. If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the Kingdom in a condition of semi-poverty—in order that His people may forward the interests of that Kingdom. Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, He would forward them money in abundance. Things are left as they are, then, that we may practise economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom.

Lessons Learned From the Lilies

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but He chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these." So is it to be with God's children. When the Father begets us as His children and we are placed under present conditions, we may be sure that He who so placed us made the necessary arrangements for us; that He is not unwise; that He has not put us in conditions that are unfavorable for us. They are all of Divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of His providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the Holy Spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that He who began the good work in us is able to complete it unto the Day of Jesus Christ.

Devout Contemplation of the Divine Character Helpful

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the

affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive—perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of His Plan, and thus from a proper appreciation of His Character.—Z. '13:118, 119.

The Two Words

Proverbs 18:8, 21.

"One day a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

"A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"And yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained.
Friends could forgive, but not forget,
Or lose the sense of keen regret.

"Oh! if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"
—Psalm 19:14; Z. '12:293.

Journeying Toward Canaan

Num. 10:11-13, 29-36.

Golden Text:—"For thy name's sake lead me, and guide me." —Psa. 31:3.

ISRAEL spent nearly a year in the vicinity of Mt. Sinai. It was about a year and fifty days after their departure from Egypt that, by the Lord's instruction, they broke camp to journey toward the promised land—Canaan. Doubtless, their first impressions respecting the matter were that the Lord, through Moses, would lead them directly into the Land of Promise, and no doubt they wondered at the delay. We can see, however, that a nation reduced almost to the condition of slavery, would need many lessons to prepare the people for the glorious heritage which the Lord had promised them. The Lord inculcated lessons of trust, duty, obedience, worship and temperance, and subsequent events will prove to us that even with all these instructions the people were not yet ready to trust and obey the Lord so as to be properly fit for their inheritance.

During the eleven months spent in the vicinity of Mt. Sinai, important arrangements were effected —all tending to a larger degree of organization, government and personal responsibility amongst the people. When ready to leave Mt. Sinai they had not only their tribal organizations, but were additionally grouped in companies of ten and these into fifties and these again into larger groups or commands, so that the entire host was well marshalled. Besides this, they had in each tribe a Judge or lawgiver for minor questions; weightier matters being brought to Moses and through him to the Lord. Moreover, the Lord put his spirit upon seventy of the elders of the people, of all the tribes, so that they prophesied or taught the people, each in his own department; while the tribe of Levi had been specially set apart to the divine service. The Tabernacle had been made with all its appurtenances, and the regular order of worship had been established—typical, like the people, of the better things coming afterward.

If, as we see, it was appropriate that Israel according to the flesh should have training-lessons in trust, obedience, etc., we can readily understand that their antitype, spiritual Israel, has much need of instruction, much need to learn lessons along the same lines,—and still more particularly, if they would be prepared to enter into typical Canaan. We need to learn to trust the Lord implicitly after we leave Egypt, the world, and set forth on the way to our Canaan; we need to learn that he alone is able to deliver us from the spirit of the world which would still pursue us and bring us back into captivity; we need to learn to trust the Lord for the heavenly manna and to gather it day by day; we need to learn confidence in the Lord, not only in the presence of the leaders whom he raises up for us, but also in their absence, and not to set up for

ourselves earthly idols to draw our hearts away in any measure from the Lord and his arrangements, and the great purpose for which we have started under his leadership: we need to learn the import of the Covenant which he has graciously made with us, sealed with the precious blood;—to be faithful to our share therein to the extent of our ability, and to trust the remainder to our great Mediator.

We need also to learn the Tabernacle lessons—how and under what conditions we may have fellowship with God—may enter into the court and still further into the Holy, and ultimately, as members of the High Priest's body, into the Most Holy. We need to learn order in respect to natural as well as spiritual things: and that while the liberties of the Lord's people are to be conserved and bondage to evil is to be avoided, that, nevertheless, in all of the Lord's arrangements there is order, as represented in the order established amongst the Israelites. We are to learn first of all to be subject to the Lord, and secondly, to every ordinance of God: we are to consider the truly consecrated people of God as a unit and are to seek to co-operate one with another, and to remember the Apostle's words, "Remember them which have the rule over you," (Heb. 13:7), and again, "Yea, all of you be subject one to another." (1 Pet. 5:5.) All of these lessons are necessary to us, as similar lessons in type were necessary to typical Israel.

The cloud, representing the Lord, rested over the Tabernacle during the sojourn in the vicinity of Sinai; but in harmony with the instructions given through Moses, when the appointed time had come, the cloud lifted from the Tabernacle and went before the people and about one hundred and fifty miles distant, rested over another wilderness nearer Canaan. The people followed it in marching order and apparently at first with great enthusiasm, praising the Lord. Vs. 35 seems to refer to Psalm 68 which describes the journey; see also Psa. 132:8. But whatever were the joyful anticipations of the people, they found the wilderness of Paran into which the Lord led them the scene of great trial, for it was much more rugged than the wilderness of Sinai and much less adapted to the care of their flocks and herds. This brought to the people fresh trials of faith and courage and endurance and confidence in the Lord and appreciation of his promises.

So with spiritual Israelites: after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been both favorable and unfavorable in some respects—leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord for guidance. If he can discern the leadings of divine providence, even though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lesson of faith,—confidence in the Lord's power and goodness and faithfulness.

Rebellion Against God's Providence

It was while in Paran that the people began to murmur again—for the leeks and onions and garlic and fish, etc., of Egypt. As little children to a father, they lamented to Moses—even regretting that they had been led out of bondage. Moses appealed the matter to the Lord, and the latter granted the request in displeasure, telling Moses that he esteemed the people to be murmurers against himself; because he was the real Leader and Moses merely a servant. The people wanted more meat, expressing themselves as wearied of the manna, so God sent them quails. An immense flock of quails was blown by a providential storm from the south and east over the Elantic Gulf into their camp. A writer on Eastern subjects says:—"These quails cannot sustain themselves long on the wing, and after crossing the desert 30 or 40 miles they would scarcely be able to fly. . . . When exhausted they would easily be taken as they flew at a height of about two cubits (3 or 4 feet) from the ground." The people got an abundance; but ate so greedily that a pestilence broke out among them, which cost the lives of many, so that they called that place Kibroth-Hattaavah—"Graves of Greediness." Thus the Lord permitted their discontent and spirit of rebellion to work out a severe penalty in a natural way.

Is it not sometimes after the same manner with the Spiritual Israelites? Do not some after being well fed on spiritual manna permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent—hankering for earthly, fleshly, good things;—forgetting the wisdom of our Leader, the Lord, and that his love which thus far has delivered us, and fed and led us, is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence, than are within our reach: sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these: sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's care and supervision? Should they not remember that,—He doth not willingly afflict the children of men, but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, as were Israel's, sometimes bring unexpected drawbacks;—that selfish prayers are too expensive. Some have gained wealth and lost the truth and its service: some have gained health only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers;—or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

The lesson to Israel was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible—accepting all things, natural as well as miraculous, as God's gifts. And therewith they should have been content, thankful, happy. So, too, Spiritual Israel should use wisely such things as are within their reach—accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts—including patient-endurance and heart-contentment.

Rebellion Against the Divine Order

It was in Paran that Miriam and Aaron rebelled against Moses' leadership asserting themselves his equals in authority. Miriam, the prime mover in the matter, referred to Moses' marriage to a negress (Ethiopian) as an evidence of his general incapacity to manage his own affairs, much less those of a nation. The text of the complaint is given only in part, but undoubtedly the fact that they were now near to Canaan and well organized and that it was now comparatively easy to lead the people, led to this wrong position. Both were quite willing that Moses should be leader when the start was made and when all the chances seemed to be against the success of the movement.

Poor Moses! If it almost crushed him when the people murmured against him, how must he have felt when his two most trusted advisers thus showed that they too had a wrong view of the Exodus, and considered Moses a self-appointed leader! True, it does appear to us as though his meekness had led him into a marriage in every way beneath his education and station in life; but then, was he not under divine supervision in all his affairs? And could not the Lord have hindered the marriage unless he saw some way in which it could prove advantageous? And should not Miriam and Aaron have remembered this, and minded their own business? As a matter of fact we believe that the Lord was favorable to the marriage;—that thus he forestalled any inclination on the part of Israel to accept the children of Moses as their kings and lawgivers to the subversion of the divine programme.

The Lord's indignation was shown in smiting Miriam with leprosy and refusing to heal her for seven days even at the entreaty of Moses;—that thus the camp of Israel might also get a lesson in harmony with the subsequent statement,—"Touch not mine anointed, and do my prophets no harm."

The lesson of trusting to the Lord's vigilance in minding his business and the lesson that each Israelite indeed should mind his own business, are still closely identified. Many, nay all, still need to learn these lessons. The officiousness which inclines so many to think that the Lord's work will go to wreck unless they control the lever and pass their judgment upon everybody and everything, is dangerous to all who have it, and their name is legion. It is born of too great self-conceit mixed with lack of respect for God's wisdom and with a desire to meddle as "busybodies in other men's matters." Each should early learn that while doing his own part with his might he should trust much to the Lord, and that to him each servant stands or falls. Failure to do this leads to leprosy—sin.

"Come Thou With Us and We Will Do Thee Good"

Hobab, here introduced to our attention (vs. 29), was Moses' brother-in-law. (Judg. 4:11—R. V.) Raguel is here given as the name of Moses' father-in-law and is supposed to refer to the same person called Jethro in another place. The explanation offered is that Raguel was his proper name and Jethro, which signifies **Excellent**, was his title as a chieftain of the Midianites, of the clan known as Kenites which dwelt in Midian east of Sinai.

Hobab, therefore, was also a chieftain amongst the Kenites and undoubtedly, as Moses' words suggest, was well acquainted with the country through which Israel would pass. Moses invited him to cast in his lot with the Israelites promising him that thus he, and such of his tribe as would come with him, should become joint-participators with the Israelites in the promises God had made them.—"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel . . . and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee." Although Hobab at first refused, the promise of a share with Israel apparently influenced him favorably; because mention is made elsewhere of the Kenites as having share with Israel in the promised land.—Judges 1:16; 4:11; 1 Sam. 15:6; 1 Chron, 2:55.

Doubtless this narrative of divine arrangement with Hobab through Moses, was intended to convey a lesson to spiritual Israelites also. It represents that some who are not children of the promises according to the flesh, were, nevertheless, accepted of God because of the exercise of faith,—because of their willingness also to endure the trials and difficulties and warfare of the children of Israel, that they might be participators with them in the rewards and promises. . . .

Our Golden Text applies to every spiritual Israelite, and surely all such must recognize the leadership of the Lord, else they cannot have peace and joy and blessing, and cannot make progress toward our Canaan. The Israelites learned to look for the movement of the cloud by which the Lord led them, and only once is it recorded that they ever disobeyed its leading—and that once was accompanied by their reverse in battle before their enemies, which doubtless impressed the lesson. (Num. 14:44, 45.) Similarly, one of the most important lessons for the spiritual Israelite is to learn to look to the Lord for leading in all of life's affairs—never to attempt any undertaking either temporal or spiritual without seeking to note the will of the Lord concerning the same.

The sooner this lesson is learned, the sooner disasters in life will be obviated; nevertheless, we are to remember that the Lord's providences may lead us into trying circumstances and conditions, and not always into pastures green. Yet in these, faith will be tested and developed and faithfulness to the Lord's leading will gradually bring us assurances that all things are working together for our good, for our spiritual welfare—the matters which appear to be favorable and comforting, and the experiences which seem to be rough and distressing. We are not to ask or expect the Lord's leading for our own

sakes, nor for any merit or worthiness in us, but, as our Golden Text expresses it, for the Lord's sake—in accordance with his promise to us as spiritual Israelites, the seed of Abraham;—for his own name's sake and work's sake, in that he has purchased the blessing of the world, and is now taking out a people for his name to be his agents in this work of blessing,—for his own name's sake in that he has invited us, promised us the victory if we abide in his love. —Z. '02:248-251.

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The giving up of the will is the strongest kind of a bondage, and this is exactly what the scriptures represent as being the course and the proper course of those who would be similarly free from the dominion of sin and death. The Apostle declares that being made free from sin we became the servants (Greek, the bond-slaves) of righteousness and of Christ.—Romans 6:20.

We might well hesitate about getting free from one bondage and getting under subjection to another; but when we realize that to be the bondservants of Christ means to be the bondservants of that which is right and good and true, and in harmony with the Father, and that it is to the best interests of ourselves and all concerned, we rejoice thus to place ourselves unreservedly under the control of him who hath so loved us as to purchase us with his own precious blood. Surely we are safe in his hands! Those who seek to use liberty for themselves, those who boast they have a mind of their own, and will of their own, know not how dangerous is their position, and that surely they will succumb eventually to the wiles of the Adversary and to the ensnarements of sin. Only those who follow the course of full consecration to the Lord are wise.—Z. '05:61.

We should not call upon nor expect divine interposition in matters which we are competent to control. It is ours to do whatever is in our power for our reasonable protection from sickness and poverty and accident. It is ours also to do everything in our power toward recovery from any of these, but it is also for us to look to and to trust the Lord in connection with all of our experiences, and to realize that he is able to make all things work together for our welfare; that with him our extremity becomes the Lord's opportunity, as his people have often proven by experience. Furthermore, true faith is inculcated and developed along these lines—a faith that is not merely credulity.—Z. '05:94.

None will be granted the inestimable blessing of life everlasting who are not thoroughly proven and found worthy under testing, who do not cheerfully humble themselves under the mighty hand of God. This principle applies to both human and spirit beings.—Z. '14:277.

We are so satisfied with the Divine Plan that we could not part with a single feature of it. We have had nothing to discard, nothing to reject as erroneous. On the other hand, our pathway, as promised, has been shining more and more as it led onward. No steps have needed to be retraced. We have no expectation that the Lord leads his people in a wrong way for years, and will then need to **wake them up to retrace their steps.** On the contrary, "Our King is marching on!" and all who are following him will continue to find that he leads in a right way and that their "pathway shineth more and more unto the perfect day."—Z. '09:277.

The heavenly Father is not pleased to see us even defend what we believe to be right in a captious and unjust attitude of mind. Mercy, goodness, love, are the elements of character which he desires to see in the spiritual Israelites, and without which we cannot long continue to be his children.—Z. '04:43.

Testings come to all of the Lord's brethren to this day—testings of humility, of brotherly love, of full submission to the Lord—of faith in his guidance of his own work. These testings are specially severe upon brethren of prominence in the Church. Hence the Apostle's exhortation, "Be not many of you teachers, brethren, knowing that the man (who is a teacher—in any failure) shall receive the greater condemnation." (Jas. 3:1.) Nor can we complain against the providence which thus tests us; rather we must concede the propriety of it; that those being selected for the glorious privileges of the future must fully demonstrate to the Lord humility and absolute loyalty to his will, **even in our secret thoughts.** Let us each apply the lesson, remembering the Apostle's words, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) And again, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6; Z. '09:101.

It is an encouragement to us to note that the Lord himself has supervision of his own work, and guides those who are truly his servants,—who seek not their own will nor their own honor, but to glorify him in their bodies and spirits which are his. —Z. '03:41.

Conspiracies may arise to threaten the interests of the Truth, but the Lord is at the helm, and will permit these to go no further than in his judgment is wise—only so far as they will work for the Lord's glory and the accomplishment of his plans, for the instruction and disciplining of his people, and for the sifting out of those who at heart are enemies of the cause. The lesson for us is confidence in the great King of kings and Lord of lords; implicit obedience to him and loyalty to the principles of his government; the law of love in our dealings with all the true Israel of God and with mankind in general. The Lord is able and willing to make the things which would seem to harm us work out for

our everlasting good and work disastrously to those who essay the injury of his people and his cause. —Z. '03:399.

Having taken a stand for the Lord and for righteousness we should be careful that our outward conduct would conform to this in as large a degree as possible, and that this would mean that we should do nothing that to others would seem to be unrighteous. "Let not your good be evil spoken of." rather exercise yourself along such lines of goodness and in such a manner as will have the approval of all who have respect for religious things.—Z. '07:333.

How much knowledge our Lord had we do not know; but the Heavenly Father gave Him sufficient to enable Him to come off conqueror. And so with us. Our Lord gives us knowledge of Himself and of the Father. He shows us the relation between the sufferings of this present time and the glories that are to follow. Thus by knowledge all the members of the Body of this Great Righteous Servant will be permitted to come off "more than conquerors" by His grace.—Z. '12:231.

The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world—justice.—B.S.M. 2:2:3.

What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results.—Z. '05:360.

If we have the spirit of the Master, we shall find various ways in which we will sacrifice self without waiting for specific directions. The Law of love will incite us to act contrary to our own natural preferences, if by so doing we shall help one another in the good way.—Z. '14:69.

All along, in every sense of the word, the Lord has allowed his Truth and his plan to come through channels more or less impaired. Our Lord Jesus seemed to have something of this kind in mind when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21.) The Lord hides his Truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. They are not, however, stumblings to the pure in heart.—Z. '05:9.

The only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice.—Z. '11:186.

When God's time shall come to say, "It is enough!" we will be glad to experience the promised "change." But meantime we will count our afflictions as light as possible and rejoice in them and in all of our experiences. Neither the slander nor other oppositions of our enemies shall swerve us from the path which we believe is marked out for us by our Lord.—Matthew 5:11, 12; 11:18, 19; Z. '11:158.

"Without faith it is impossible to please God." On the basis of this statement we may say, then, that a person is pleasing to God in proportion as he has faith, and displeasing in proportion as he lacks faith.—Z. '13:61.

GENERAL CONVENTION

A General Convention will be held at 1105 Wharf Street, Victoria, B.C., December 30th, 31st, 1922, January 1st, 1923, a programme of which will be printed in Old Corn Gems No. 95, page 12.

The Victoria Ecclesia will provide two meals each day, and they extend a hearty invitation to all Standfasts to attend the Convention. Reception Committee will meet boats and trains. Class Secretaries are requested to advise Bro. J. H. Bartlett (Secretary of Convention), 1215 Pembroke Street, Victoria, B.C., how many and when the brethren from their classes will arrive.

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Old Corn Gems

NUMBER NINETY-FIVE

"And they did eat of the OLD CORN of the land on the morrow after the Passover . . . and the manna ceased on the morrow after they had eaten of the OLD CORN of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:11-12.

A SAFE RULE

"WHERE A BROTHER GIVES AN INTERPRETATION OF A SCRIPTURE WHICH DIFFERS FROM THAT GIVEN BY BROTHER RUSSELL, AND BROTHER RUSSELL'S INTERPRETATION SEEMS REASONABLE AND IN HARMONY WITH THE PLAN OF GOD, THEN WE BELIEVE IT A SAFE RULE TO FOLLOW BROTHER RUSSELL'S INTERPRETATION, FOR THE REASON THAT HE IS THE SERVANT OF THE CHURCH, SO CONSTITUTED BY THE LORD FOR THE LAODICEAN PERIOD; AND THEREFORE WE SHOULD EXPECT THE LORD TO TEACH US THROUGH HIM. WHERE THERE ARISES A DOUBT IN THE MIND AS TO WHICH INTERPRETATION IS CORRECT, THEN IT IS ALWAYS SAFER TO RESOLVE THAT DOUBT IN FAVOR OF BROTHER RUSSELL'S INTERPRETATION. WE BELIEVE SUCH TO BE IN HARMONY WITH THE LORD'S WILL." Z. '18:51.

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The Principles of Love and Justice Contrasted

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear **understanding** and **appreciation** of moral principles, with a full determination to be **controlled** by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of Love and Justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. **Justice** knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no **favor** of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a **duty**, the neglect of which would have been **culpable**, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's Throne. It is the principle which underlies all His dealings with His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the Plan of Salvation, the basis of which is the satisfaction of Justice against our race. Though the arrangement for the satisfaction of Justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of Divine Justice that God freely gave Him up for us all.

Justice, Before Generosity

The principle of **Love**, unlike that of **Justice**, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a **favor** or a manifestation of **love** which has not underneath it the substantial foundation of **justice**. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be **just** before we attempt to be **generous**."

And this is right: if Justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a **right** is simple justice, though we may **waive** those things that are really our **rights**. But in our own dealings we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We **must**, however, if we are Christ's render justice so far as we are enabled to recognize it. In other words, we are not responsible for the actions of **others** in this respect, but are responsible for **our own**. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

Justice, Equity, a Christian Quality

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine Laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the Divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the Divine Code. By **love** we mean, not amativeness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the Household of Faith. All the graces of the Spirit are elements of love. God is love; and whoever receives of His Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice must govern all of our dealings with others. **Love** may permit us to give them **more** than justice could require, but **justice** demands that we must **never give them less** than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice,

no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not His Spirit or who are more or less blinded and disabled from dealing justly.

Love and Justice Both Control

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the Spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

How Love May Overflow the Measure

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character: it is pitiful; it is sympathetic, in the sense of kinship of soul—affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear His likeness. The Divine Law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another: but love **overflows** justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A Selfish, One-sided View

To demand Love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that **he** manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

Let Love Reign Supreme

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to **him**, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the

right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not **purposely** done, or **intended** as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The **disposition** to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The whole Gospel Message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should **manifest** the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how love I Thy Law [the Law of Love whose foundation is justice]! It is my meditation all the day." (Psalm 119:97.) Surely, if God's Law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as New Creatures. Let **self** be more and more eliminated and **love** reign supreme. —Z. '16:115-117.

Loyalty Proved by Prompt Obedience

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him."—John 14:21.

THE WORDS of our text are a part of our Lord's last discourse to The Twelve before His crucifixion. The words, "He that hath My commandments," signify, He that hath **received** My commandments, and is willing to become My disciple. The mere **hearing** of the command, or the mere **understanding** of the command, is not the receiving it. People misunderstand this point. Many hear the command, and yield a partial obedience to it, but they do not **receive** it in the true sense of the word. This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly His disciples, have not really put themselves into His hands, and are in danger of shipwreck.

We may **know about** a certain blessing, but in dealing with the Lord we need to **finish** our contract. One who merely says, "I will try not to do anything **contrary** to the Lord's will; I will do whatever He forces upon me," is not in the right attitude. . . .

Our Lord's Law of Love

The Apostle Paul says, "Ye are not under the Law, but under grace," and yet the Lord speaks of our keeping His commandments. How shall we harmonize these two thoughts? We are to recognize a distinction between the Law, the commands which Christ gives, and the Law Covenant, to which the Apostle refers. . . .

Our Lord here speaks of "commandments"—plural. We should, therefore, not understand these words to mean the same as when He said, "A new commandment I give unto you"; neither should we understand Him to mean the epitomized statement of the Law of the Ten Commandments—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." We understand our Lord to mean, Whoever receives My teachings, whoever will follow Me, will thus be demonstrating that he has love for Me; and such I will love. These "commandments" would seem to be the general teachings of the Lord as they bear on all the affairs of life. We do not understand them to be some set, particular statements, as in the 5th chapter of Matthew. He there designates a number of qualities that are necessary —meekness, righteousness, etc.; these are not **commanded.**

Love Delights to Serve

Our Lord's commands are not put in the form of compulsion, but whoever **loves** Him will **serve** Him. Speaking through the Apostolic Epistles, and in the Book of Revelation, Jesus has given us various expressions of what righteousness is, what love is. Whoever, therefore, desires to be with Him, to reign with Him, should wish to **obey every hint** coming from Him. There is nothing put in the

nature of an arbitrary command—merely the statement of principles. But these become to us **commands.** To **know His will** is a **law** to such as love Him—they **wish** to serve Him. This seems to be the Divine arrangement for this Age—that we should be left without a "thou shalt" or "thou shalt not," so as to prove the degree of our interest and loyalty.

Some of our friends say to us sometimes, Do you think the Lord will reject me if I do not leave the nominal church, or if I do not perform the symbol of water baptism? And we have to tell them they have misunderstood the whole matter. The Lord is merely showing us the line of duty and of privilege, and whoever does not take **delight** in doing the Lord's will would better not do it at all. The Lord seeks such to worship Him as worship Him in spirit and in truth. In the Millennial Age He will deal with the world through stripes and blessings; and obedience will be compelled. But now He says, Here is My will; you can read between the lines, if you desire. I do not put you under a Law Covenant, but I place before you a great opportunity. You will not need to make any boast, but **show** your obedience, your appreciation—take a prompt and positive stand. I will not **insist** on anything, but will give you the **opportunity.**

The Lord will take note of those who appreciate His great offer, and when He comes to claim His Bride these are the ones who shall reign with Him. —Z. '14: 248, 249.

Drinking at the Brook

"He shall drink of the brook in the way: therefore shall he lift up the head."—Psalm 110:7.

OUR TEXT refers directly to our Lord Jesus, and secondly to all the members of the church, his body, each one of whom must share his experiences—walking in his steps and drinking of the same "brook," if they would in due time share with their Lord in his exaltation, to glory, honor, and immortality; this exaltation being represented in our text by the expression, "lift up the head." In ancient times as at present, human language was full of figures and symbols, water representing truth, and drinking of water representing appropriation of the truth, namely, wisdom (See Prov. 18:4); and lifting up the head, exaltation.—See Gen. 40:13.

Our text is given as the reason for the glorious blessings and honors predicted of the Christ. . . . "He shall drink of the brook in the way; **therefore** shall he lift up the head—[be exalted.]"

Learning Obedience by the Things Suffered

As we look into the Word for testimony upon the subject, we find that our dear Master did indeed learn certain lessons of experience; as the apostle declares, he "**learned** obedience in the things which he suffered." Not that he had ever been disobedient to the Father's will, but that his testing at the time that he came into the world to do the Father's will was of a character and of an intensity such as never before had been brought to him nor any other creature. His obedience attested his love to the Father, attested his faith in the Father's love and justice; and in all these things he fully approved himself of the Father; he overcame every trial, he drank frequently of the brook of wisdom, in connection with these lessons. Moreover, it was expedient that he, to be the great High Priest of mankind, should be touched with a feeling of their infirmities, and therefore that he should be tempted in all points like as his followers are tested—along the line of personality, of self will; along the line of worldly ambition; along the line of faith and trust; along all the lines of obedience to God's plan. He drank deeply of the cup, and rejoicingly said, "The cup which my Father hath poured for me, shall I not drink it?"—John 18:11.

And now we come to a point of special interest in our text; for we perceive that if it was necessary for our glorious Lord from the heavenly courts to drink of the brook of experience, and gain wisdom by the things he suffered, endured, and thereby to demonstrate his confidence in God, it is equally necessary that all the members of his body should likewise drink of the brook in the way, if they would hope to share with the Lord in the Kingdom blessings—glory, honor and immortality, the divine nature.

Our dear Master's time for drinking at the brook is past, yet the lessons and encouragements therefrom are still before us in the Scripture records. It is now our time to drink of the brook of experience, —to learn the lessons that are necessary to our preparation for the Kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say—Father, thy will, not ours be done! If we drink not of the brook in the way we shall not share in the glory to follow.

Some of the Lord's people not discerning the matter in its true light, are disposed to pray that they may be spared from trials and temptations. . . .

Others interpret the trials of life as evidences of divine disfavor, and fail to realize that they are designed of the Lord to polish our characters. . . . Because of their misunderstanding they are profited little by many of life's experiences through which they are called to pass—they feel the rod, but not discerning the loving purpose behind it, they fail to learn the lesson intended. . . .

Drinking of the brook does not, however, imply that we sorrow and are disconsolate above others; on the contrary, those who drink of the brook properly are full of joy. As the apostle declares, they

are enabled in every thing to give thanks unto God, —in life's difficulties, as well as in its pleasures— even as he again says, Count it all joy when ye fall into divers difficulties, knowing that under divine providence they will work out for you a greater blessing. (James 1:2.) It is the world, which must also share its part of life's difficulties, that sorrows as those who have no hope, or who have false hopes. . . .

Let us, as we drink of the brook, take a lesson from the little birds, which when drinking repeatedly lift the head as though giving thanks to God. Let us continually give thanks to our Lord for every taste of life's experience, for every lesson, for every trial—appropriating them all to our spiritual development. The time for lifting up our heads in glory is nearing, too, and already the Master directs that seeing (with the eye of faith) the evidences of their approach, we may lift up our heads and rejoice, knowing that our redemption draweth nigh.—Luke 21:28; Z. '02:12-14.

The Elect Cannot Be Shaken

He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.—Heb. 12:26, 27.

THE APOSTLE, in stating that the kingdom of God—the true Church, the elect—cannot be shaken, thereby intimates that it shall not be exempted from those blasts that shall shake and utterly remove all other organizations, but rather that the true, elect Church shall not be moved by them. Her foundation is sure. "God is in the midst of her, and she shall not be moved." (Psa. 46:5.) As a matter of fact, we find ourselves today in the midst of these perilous and disintegrating influences. The storm is rising, and, as predicted, it is felt first by the Lord's little flock of consecrated believers. Their faith and patience and zeal and endurance are being tried by every means that the adversary can devise. Every device of error is being put forth in its most pleasing and subtle form; and advantage is being taken of every weakness of the flesh to overcome those who are endeavoring to fight the good fight of faith and to overcome the world, the flesh and the devil.

And when we consider that "we wrestle not with flesh and blood, but against principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), we realize that the contest is a very unequal one unless we lay hold upon the strength which God supplies to us through Christ.

The Apostle's language further intimates that since only that which **cannot be shaken** will remain and will inherit the kingdom, all others will fall. And in this light the words of the Psalmist—"A thousand shall fall at thy side, and ten thousand at thy right hand"—are seen to be no exaggeration. Nor should the faithful few be at all dismayed when the various shakings sift out their number; for so it must be until only that which cannot be shaken shall remain; . . . until only the true and faithful remain; for God will gather out of his kingdom all things that offend.—Matt. 13:41.

But this shaking is permitted, not only to sift out of the Church all shakeable things, but it is to extend to all the nations; and so unprepared are they for the storm that is coming, and so unable to resist it, that the Apostle, with prophetic foresight, declares that their shaking signifies their removal (Heb. 12:27); and further, that their removal is not in order that anarchy may prevail, but in order that the kingdom of God, which cannot be shaken, may take their place.

Thank God for the prospect of an unshakeable kingdom, whose kings shall reign in righteousness and whose princes shall decree justice (Isa. 32:1; Prov. 8:15), and under whose dominion the whole earth shall be at rest. (Isa. 14:7.) This is the kingdom which the Prophet declares will indeed be "the desire of all nations," when it is once established and its blessings begin to be realized by the world. Yes, truly "the desire of all nations shall come"—with blessings of life and health and peace and prosperity and good government. It is for this coming kingdom and its blessings that the whole creation groans and travails together in pain, waiting for the adoption, viz., "the redemption of our body" —the body of Christ, the heirs of the kingdom. (Rom. 8:22.) As soon as this body is all selected, fitted and tested, then the kingdom will be established and the desire of all nations will have come —the long desired peace and prosperity which every experiment of their own will have failed to secure. And doubtless every possible experiment will have been tried and proved futile before that time; the last, that of socialism, ending in universal anarchy.

It is this body of Christ, this spiritual house of Israel, which, though lashed by many a storm, nevertheless "cannot be shaken," because it is firmly founded upon the Rock Christ Jesus: it is this house that Paul calls "the temple of God" (1 Cor. 3:16; 6:19) that is to inherit the kingdom of God, and that Jehovah says he is going to fill with his glory.

He will fill it with the glory of the divine nature: he will make every member of it like unto Christ's glorious body: he will endue them with power from on high to execute faithfully all of the divine purpose for human restitution, and for the establishment of universal harmony and peace. Praise the Lord for such a prospect for both the Church and the world. May its inspiration be felt by every devoted heart, and its warning be heeded by every one who feels

to any degree inclined to be unstable. Take unto you the whole armor of God, that ye may be able to stand unshaken in the midst of the storms of this evil day, and be counted worthy to be a living stone in that glorious temple of God, now shortly to be filled with his glory, and to be an heir of that kingdom which cannot be moved, and which shall indeed be the desire of all nations.—Z. '02: 234.

"Where Are the Nine?"

Luke 17:11-19.

"Were there none found that returned to give glory to God, save this alien?"—V. 18.

THE essence of our lesson for today is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God wthout this quality. We might almost say that the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the Divine laws and regulations, whether understood or not. It leads to self-sacrificing labors in the service of God, and according to a Divine automatic arrangement has its blessings.

Our lesson tells us that the Savior was approaching Jerusalem by way of Samaria and Galilee. It is surmised that this was His last journey to Jerusalem, which eventuated in His death. His fame had spread abroad; and ten lepers sitting by the roadside heard that Jesus of Nazareth was passing by. Immediately they called to Him as loudly as the hoarse whisper of their disease would permit. Ordinarily their appeal was for money; but in this case it was, "Master, have mercy upon us!"

Lepers are a class greatly to be pitied. Their disease has long been considered incurable, and hence in the Bible it is symbolically used to represent sin. It is an affection which seems to corrupt the blood. The joints twist, decay and slough off. Under the regulations prevailing at the time of our lesson, lepers were forbidden to enter the cities, under the penalty of thirty-nine strokes from a rod. They had no means of earning a living, and were always dependent upon the charity of their friends or the public. Nor were they allowed to approach others nearer than about one hundred and fifty feet, for fear of contamination. Theirs was a living death.

The ten mentioned in this lesson were drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. In answer to their cry for help, Jesus, although full of compassion, seemed to treat their appeal coldly. He merely said to them, "Go show yourselves unto the priests." According to God's arrangement with the Jews under their Law Covenant, they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease were indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied a healing, and suggested that by the time that they should reach the priest they would be ready to have him pronounce them clean.

The lepers must have had considerable knowledge of the power of Jesus, and must have exercised great faith; for instead of crying out for instantaneous healing, they followed His direction and started for the priest to have an inspection. Doubtless they hoped that by the time they should reach him they would be well and would receive a bill of health. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest approve them in order to return to their families, their business, etc. Surely they almost ran, as they felt the exhilaration of the cleansed blood! But one of them slowed up and then turned back; probably the others in their exuberance did not notice this. Back he came and fell at the feet of Jesus, giving Him thanks. His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel.

Another Crumb of Favor

In his case, the healing was a "crumb from the children's table;" for the rich man had not yet died—God's favor had not yet departed from Israel. Jesus had not yet uttered the fateful words, "Your House is left unto you desolate." Nay, the favor to Israel continued three and a half years after their House was left desolate—individual favor. It was three and a half years after the death of Jesus before the individual favor to the Jews terminated to such an extent as to permit the Gospel to go to the Gentiles—Cornelius being the first to be accepted into fellowship with God.—Acts 10.

Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of His followers—"Come, take up thy cross and follow Me!" But because he was a Samaritan, Jesus merely said to him, "Arise and go thy way; thy faith hath made thee whole." We cannot doubt, however, that the Lord's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the Message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord to the Heavenly inheritance.

We are not to understand that our Lord's words, "Thy faith hath made thee whole," meant that it was the man's faith aside from Divine Power that made him whole, but rather that it was the Master's using the Divine Power in connection with the faith of the individual. The Power of God and the faith of the man co-operated for his healing. They did

the same for the nine others who were healed. They also had faith and were healed, and as Jews under the Law Covenant, they had more ground for asking forgiveness and healing than had the Samaritan.

Ten Healed—Where Are the Nine?

Jesus called public attention to the fact that ten were healed, but that only one had returned to give glory to God. True, He had not asked them to come back and offer praise and acknowledge the Divine Power wrought through Him! True, they did what He told them to do—went and showed themselves to the priest—and no more, going then about their business.

Why did He not, before granting the healing, bargain with them, saying, If I heal you, will you consecrate your lives and become My disciples? Undoubtedly they would have agreed to this arrangement. Who would not agree to any terms to be rid of so loathsome and incurable a disease? Why did not Jesus take this method of adding to the number of His disciples? Undoubtedly the answer should be that He was following the spirit of the Father's dealings, which He expressed in the words, "The Father seeketh such to worship Him as worship Him in spirit and in truth." As the Father seeks no others, so the Son seeks no others. . . .

The point we make is that according to the Bible, no attempts were ever made by Jesus and His Apostles to obtain recruits for the army of the Lord by a "hip-hip-hurrah" process. In this we are not criticising others, but merely calling attention to facts which have much to do with the guidance of all God's people who seek to know and to do His will.

Other Tens, Hundreds, Thousands

Let us view the incident of our lesson symbolically. Let the lepers represent sinners who, coming to realize themselves unclean, cry out to the Lord for cleansing, thus impliedly acknowledging His greatness and power as the Son of God, through whom only is forgiveness of sin, and impliedly declaring themselves as desiring to be His followers, His disciples, persuaded that sin is injurious and resolved thereafter to walk in the Lord's footsteps, fighting against sin in themselves and everywhere. How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted—how many whom He has healed, forgiven and received according to their profession of discipleship —really have become His true followers?

How many who have declared to the Lord their unhappiness, their desire for forgiveness of sins, and promised life-long gratitude and devotion to Him, to have His favor, have forgotten their privileges; and after receiving a blessing have gone, one to his field, another to his merchandise, another to pleasure, another to formalism! How few have remembered their prayers to the Lord for mercy, their resolutions in respect to what they would do if their prayers were answered!

Christian people are growing in the opinion that we are living today in a time of crucial trial as respects those who have made a covenant with God. They believe that we are nearing the time when the Church, the Body of Christ, will be received by the Lord in the Resurrection change to be His Bride. As the Apostle wrote, "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." The call of the Gospel Age has been to the finding of these who are to constitute the Bride class, the associates of Jesus in His Kingdom.

Of the Jews Jesus said, in a time of testing in the end of their Age, "They knew not the time of their visitation." Only the comparatively few were in the heart condition of nearness to God which enabled them to understand the character of the times in which they were living and the change which was in progress. The thought is that a similar change is upon us now, which is being discerned by those who have had the eyes of their understanding opened.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give Him glory in their words, thoughts and doings, while the majority of those who have similarly received His favor are disposed to pursue the ambitions and pleasures of the present life. Neglecting to take the path which the Master trod, they will not reach the glory, honor and immortality which He attained and to which He has called this class. A lower place must be for them. In a little while, according to the Bible, the glories of the Kingdom will be revealed to an astonished world, but the glories of the present condition of affairs will fade away.

The true Wisdom that cometh from Above was manifested by our Savior, who counted not His life dear unto Him, who freely made Himself of no reputation that He might do the Father's will, and who is now highly exalted as a reward. St. Paul expressed the same thought, saying that he counted all things as but loss and dross that he might win a place in the Body of Christ—the Church in glory beyond the veil. Great as will be the blessings of the Millennial Kingdom to the world, the blessings which the Church will have will be transcendently better.—Z. '15:139, 140.

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The saints are to seek more and more to put on the Lord Jesus Christ—to take each to himself the characteristics of the Lord Jesus—his meekness, his patience, his gentleness, his forbearance, his love, his willingness to be servant of all, his temperateness and moderation in all things, his complete devotion to the Father, his complete submission to the holy spirit in all of his affairs.

In thus seeking to be like the Lord the saints are to "make no provision for the flesh, to fulfill the lusts thereof." They will find the flesh continually insisting that it be recognized, that it be not mortified, that plans and arrangements shall be made for its comfort, pleasure, gratification. The saints, however, are to make no such provision; they are to ignore the flesh, to the extent they are able; they are to consider its tastes, appetites and preferences, as generally depraved and improper to be gratified. They are to do this so thoroughly that they will make no provision for it, but merely provide for the doing of the will of the Lord in all things, whether the will of the Lord be pleasant or unpleasant, agreeable or disagreeable to the flesh.—Z. '03:123, 124.

A New Name—God-Given

Genesis 32: 9-12, 22-30.

Golden Text:—"Rejoice, because your names are written in heaven."—Luke 10:20.

THIS lesson finds Jacob nearing his old home. Remembering the anger of his brother Esau when they parted 20 years before, he sent at the hands of servants several valuable presents of cattle, sheep, etc., with the message that he was coming on in peace. In reply he learned that Esau with 400 mounted men was coming forth to meet him, and he feared that this meant an unkind reception. Our lesson opens with Jacob's prayer to the Lord at this time when he was in fear of his brother. It is

The First Recorded Prayer of the Bible

Scholars have pronounced this a perfect prayer as measured by the standard of the Lord's prayer; for it seems to follow the same general lines: (1) Adoration to the Almighty; (2) humiliation and self-effacement in the presence of the Lord; (3) petition for divine care and protection; (4) repetition of the divine promises as the ground for faith and hope. The various parts of the prayer thus indicated are: (1) "O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will do thee good: (2) I am unworthy of the least of all the mercies and all the truth which thou hast showed unto thy servant; for with my staff [without other possessions] I passed over this Jordan; and now I am become two companies [referring to his large possessions of flocks and herds and herdsmen, etc., which he had divided into two bands or companies]: (3) Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him lest he come and smite me and the mother with the children [i.e. root and branch]: (4) And thou saidst I will surely be with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

It cannot be claimed for Jacob nor for any of the ancient worthies (nor for anyone else for that matter) that they were perfect and that therefore the Lord favored them. The one thing that stands out sharply, distinctly, above any other thing in the character of Jacob, as in that of Abraham and of Isaac, is his faith. Let us remember that he did not live under the favored conditions which we enjoy of fellowship with the Lord through the Scriptures, through the holy Spirit and through communion with the brethren—that on the contrary he was alone in his faith. Nor had anything in particular been explained to him respecting the grand ultimate consummation of the divine plan as it is our privilege now to see this through the telescope of the divine Word and the illumination of the Spirit of Truth. He merely knew that a promise had been made to Abraham that seemed to imply the ultimate blessing of the world through his posterity, and his faith had grasped this promise, so that to him it had become a reality, the predominant power and influence in his life. For that promise he had endured and was still enduring, and confident even in the face of hostility, even though he trembled in fear of his greater antagonist—for by this time Esau, the possessor of Isaac's wealth and the lord over his servants, was known as the "prince of Edom."

Confirmed by Better Promises

The lesson to us is that a still greater promise being left to us—that is to say, the same promise having further developed and divided into two parts, and the higher or spiritual feature having been bestowed upon the Church of Christ—we who realize ourselves to be heirs of this same promise, and who now see its spiritual force and signification, have still more reason than had Jacob to humble ourselves before the Lord, to acknowledge our dependence upon him, to ask him for deliverance from the great enemy and from every foe to our best interests, and to plead his gracious promise, confirmed unto us in the death of Jesus our Lord. Ah, yes! the Apostle clearly indicates this when he says to us, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal. 3: 29.

Jacob indeed will come in as one of the heirs of the earthly phase of the blessing, but the distinguished honor of sitting in the throne has passed to the Spiritual Israel. . . . Still more intelligently and more fervently should we, who have now been brought nigh by the blood of Christ, glorify our Father in heaven in respect to the riches of his grace, to which he assures us we are welcome upon a manifestation of the necessary faith and obedience. Shall we not cry day and night unto the Lord respecting the exceeding great and precious promises given unto us, and our expectation of realizing them—that we may have grace and strength to overcome, to come off conquerors through him who loved us and bought us with his precious blood?

Wrestling in Prayer

Jacob was not content merely to pray; he labored also, and set his affairs in the best possible order for the ordeal of the morrow and in arranging his company into two great bands. Then the prayer probably was continued, only a synoptical statement being given us. The particulars are not recorded, but apparently an angel of the Lord appeared to him in human form with some communication respecting his prayers and his fears. In his earnestness to have the divine blessing Jacob laid personal hold upon the angel, urging a blessing—feeling that it was a matter of imperative need, that he could not be fit for the events of the morrow unless he had this blessing.

Jacob's experience here reminds us of our dear Redeemer's experiences in the Garden of Gethsemane, when he wrestled with strong cryings and tears, pleading with him who was able to save him out of death, out of the hands of the great enemy. Our Lord agonized for long hours and finally got the blessing. And so it was also previously in Jacob's case here narrated: he urged, he pleaded, he wrestled with the Lord for the thing which he knew the Lord had promised him—the divine bless-

ing upon his home-coming and in respect to his future as a servant of God and an heir of the oath-bound promise. The entire procedure of the night is briefly summed up in a few words in our lesson. "They wrestled until the breaking of the day"—the angel apparently endeavoring to avoid giving him the blessing, and Jacob determined so much the more that the blessing was necessary and that he must have it. It was then that the angel touched Jacob's thigh, wrested the sinew. But in spite of all Jacob held on and got the blessing with the break of day.

We are not to suppose that God was averse to the giving of this blessing and that Jacob prevailed to secure it in opposition to the divine will. On the contrary, we are to understand that it was God's good pleasure to give the blessing. He had already intimated this; but that the blessing might be valuable to Jacob it was withheld for a time until he would more and more feel his need of it and cry out and struggle to obtain it, that when obtained it might be the more highly esteemed, and effect thereby the greater influence upon his heart and faith and future course. And it is so with our prayers. "The Father himself loveth you," is the Master's word; nevertheless, Jesus said we should pray and not faint, not grow weary, not lose our interest in the things desired if they are the things that God has indicated to be in harmony with his will. If, for instance, we read in the Scriptures that the Lord is more pleased to give his holy Spirit to them that ask him than earthly parents are to give good gifts to their children, then it cannot be amiss for us to watch and pray with patience and continuance for this holy Spirit—that we might obtain this great blessing, the character-likeness of our Lord.

"The Trial of Your Faith"

We have found that it was often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord develops more and more our faith, our love, our trust, our hope in him. He would have us learn well our lesson, that without him we can do nothing, but that with his blessing and favor all things are ours, because we are Christ's and Christ is God's. Let us, then, in all the important junctures of life, be sure that we are seeking chiefly the divine will, as expressed in the divine promise, the Oath-Bound Covenant: let us seek it patiently, earnestly, persistently—let us wrestle with the Lord that thereby we may be made the stronger, that when the proper and advantageous experiences have been enjoyed the blessing will come—at the proper moment to do us the most good and in the manner that would be most helpful.

In some respects this return of Jacob to the promised land shadowed the coming return of his posterity, which is even now at hand. As a nation they are even now trembling for fear of extermination in all parts of the world; they know not when the blow will fall nor in what manner their interests will be injured, but those of them who are in the right attitude of heart toward God will, we believe, very soon come to this praying point. The Lord intimates this, saying respecting the day just before us, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon me whom they pierced." (Zech. 12:10.) The result of this praying, supplicating, will be the blessing of the New Covenant under which, with the Lord's favor, they will go on to the grand fulfilment of the gracious things already declared more than 3,000 years ago.

The New Name—A Prince With God

As a part of the blessing granted by the angel in the name of the Lord, Jacob's name was changed to Israel, explained to signify that he was a prince with God, or had great power with God, as exemplified by the fact that he had secured this blessing by the demonstration of great faith and loyalty and zeal. This name, Israel, is the one by which all his followers prefer to be known—they are Israelites. As the Gospel Church is termed in the Scriptures Spiritual Israel, and as the head of the Church is Christ, we see another parallel or foreshadowing by Jacob of Jesus—of Jesus' struggle and our Lord's ignominy in the garden. It was because our Lord overcame, because he exercised faith and obedience, that he indeed is the great Prince of the Lord, appointed the great Prince and Savior for the people.

Already Christ is the Prince of the Church, which, in obedience to his call, is seeking to walk in his steps, that they may be joint-heirs with him in the glorious Oath-Bound Covenant which he has inherited, just as the Israelites sought to follow Jacob and become heirs of the same promise. But as there were tests upon Jacob, so also there needed to be tests upon his people: and likewise as there were tests upon our Redeemer, so there must be tests upon all of his people, his followers, his Gospel Church. Many of the people of Natural Israel stumbled because of lack of faith—not holding on to the divine promise they were overcome by the spirit of the world, the spirit of selfishness, etc. Similarly today, . . . we find the indications to be that many more have been called than will be chosen—than will be worthy of acceptance as footstep-followers of the Redeemer, the true Israel, the Spiritual Prince with God. As Jesus was the prevailing Prince with God, so all of those whom he accepts as members of his body, his Church, must also have the same spirit and be, in the language of the Scriptures, "overcomers."

The Church's New Name

By his faith Jacob obtained a rank, a standing, amongst his posterity with his father Isaac and his grandfather Abraham, and in olden times no Israelite would appropriate any of these three names—they were considered too sacred for others than the originals. The changing of Jacob's name reminds us of other similar changes: for instance, amongst our Lord's disciples Simon was renamed Peter, and again Saul of Tarsus was renamed Paul, and this gradually led to the custom prevalent throughout Christendom of giving to every convert a new name, a Christian name, and this principle was eventually applied to children of believers and ultimately to all children.

But God proposes a new name for his people—his Church—the Bride, the Lamb's wife. As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his body come under his new name, and are recognized of the Lord and may be recognized of each other as members of the Christ (Rev. 3:12); and again, the Lord,

prophetically speaking of Christ, says, "This is the name whereby he shall be called, The Righteousness of Jehovah." (Jer. 23:6); and again, speaking of the Bride of Christ, we read, "This is the name by which she shall be called, The Righteousness of Jehovah." (Jer. 33:16.) The name of the Bridegroom is given to his Bride—"They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) And those who will get this new name, we may be sure, will all be called upon to demonstrate that they will be overcomers. They must all pass approval before the Lord for their faith and their persistency in holding to him and his gracious promise—the Oath-Bound Covenant.

"Do It Not, Worship God"

The answer of the angel, when Jacob in turn asked for his name, reminds us of the words of the poet,—

"O! to be nothing, nothing—
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He was content that he was the mouthpiece and representative of Jehovah God, and desirous that the Lord alone should have the honor and distinction of having conferred the blessing, and that the instrument through which the divine favor was extended might not be in evidence to detract from the glory of the Lord. Would that all of us who are the Lord's people could take exactly this unselfish view of our various opportunities to serve the Lord and his brethren—to be willing to be out of sight ourselves that all might the more clearly see that the blessings conferred are from the Lord alone. This thought is brought to our attention in Rev. 19:10, where John, as a representative of the Church, having heard and seen wonderful things, fell at the feet of the angel to worship him who had showed him these things. The command was, "See that thou do it not, for I am thy fellow-servant—worship God." So if there come to any of us a thought of doing homage to the Lord's messengers or servants through whom his blessing has been bestowed upon us it will be proper for him to give the admonition, "Do it not, worship God"; and in any event it would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. He alone is to be honored and reverenced and appreciated as the Author and Giver of every good and perfect gift.—James 1:17; Z. '07:103-105.

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We have advocated in the Sixth Volume of Studies in the Scriptures that, if possible, the will of the Class be expressed by the majority—at least eighty-five per cent. of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the Class to the remaining fifteen per cent. and allow them to dictate, as for instance, to permit them to determine that there shall be no Elders or Deacons elected because the minority would hold fifteen per cent. of the whole amount and insist that its ideals should be met or that the whole work of the Class should come to a standstill. This would neither be loving nor just, and **should not be submitted to.**

The **majority** rule is the standard of **justice,** and what we suggested in excess of that was a concession of love—an attempt to meet the tastes and preferences, if possible, of the entire class, or at least a large majority of the Class. The majority should lovingly desire to regulate the Class affairs, so far as possible, to suit every member of the Class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the Class. While, of course, a division of the interest into two Classes is always deplorable and should be striven against, and **sacrifices** be made **by all** to maintain a "unity of spirit in the bond of peace," nevertheless a division of the Class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.—Z. '16:206.

We are not guaranteed earthly blessings or earthly protection against earthly adversaries. As spiritual Israelites, however, we have a still higher guarantee, for in our estimation our spiritual interests as new creatures are higher and grander than all of our earthly interests, beyond comparison. We have the guarantee that, whatever shall befall us, the Lord is able and willing to overrule it for good if we trust in him. It is in proportion as this gracious promise of the Lord fails to be appreciated by us that we look to the world for protection. —Z. '05:334.

INTRODUCTION TO THE FATHER

"I will confess his name." This gives us, first of all, the thought that, although we have been begotten of God, we have never been **introduced** to Him,—in His actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, His brethren, shall pass over. And as we shall pass over, our Lord being the One to whom the Father delegated the work of instructing us in the School of Christ, it will be appropriate that He should introduce us to the Father.—Z. '14:12.

We notice that God does not coerce those whom he uses for his work; but that rather he uses instruments ready, willing, desirous of being used.—Z. '01:348.

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STANDFAST BIBLE STUDENTS' GENERAL CONVENTION

DECEMBER 30th, 31st, 1922, JANUARY 1st, 1923

Convention Hall, 1105 Wharf Street, Victoria, B.C.

SECRETARY - - Bro. Bartlett

SATURDAY— "OLD CORN GEMS" DAY

"Thou crownest the year with thy goodness."—Psa. 65:11.

Chairman - - - Bro. Edwards
Pianist - - - - - Sr. Ridley

10:30 A.M.—Address of Welcome.....Bro. Edwards
Response.....Bro. Heard
11:00 A.M.—Old Corn Gems Study (page 2).....Bro. Hanham
Pianist - - - - - Sr. Biddle
2:15 P.M.—Praise and Testimony.....Bro. Cooper
3:00 P.M.—Intermission.
3:30 P.M.—Old Corn Gems Study (page 3).....Bro. Towner or Bro. Haller
Pianist - - - - - Sr. Oelke
7:30 P.M.—Praise and Testimony.....Bro. Biddle
8:00 P.M.—Old Corn Gems Symposium (pages 4, 5, 6).....
.....Bros. Palmer, Zinck and Heard

SUNDAY— "SONGS OF SOLOMON" DAY

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people."—Psa. 116:12-14.

Chairman - - - Bro. Palmer
Pianist - - - - - Sr. Rae

10:30 A.M.—Bethel Service.....Bros. Maloan, Thackray, Pocock and Holbrook
10:45 A.M.—Study, Songs of Solomon 5:1.....Bro. Bartlett
Pianist - - - - - Sr. Carter
2:15 P.M.—Praise and Testimony.....Bro. Fairbairn
3:00 P.M.—Intermission.
3:30 P.M.—Study, Songs of Solomon 5:1 (continued).....Bro. Palmer
Pianist - - - - - Bro. Sellars
7:30 P.M.—Praise and Testimony.....Bro. Vance
8:00 P.M.—Study, Songs of Solomon 5:1 (continued).....Bros. Heard and Edwards

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MONDAY— "TEMPLE" DAY

"O bless our God, ye people and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psa. 66:8, 9.

Chairman - - - - Bro. Heard
Pianist - - - - Sr. McCarter

10:30 A.M.—Bethel Service.....Bros. Foster, Anderson, Bolstad and Hunt
10:45 A.M.—Study, "The River Jordan".....Bro. Zinck
Pianist - - - - Sr. Edwards
2:15 P.M.—Praise and Testimony.....Bro. Hogen
3:00 P.M.—Study, "The Dead Sea".....Bro. Edwards
Pianist - - - - Sr. Heard
7:30 P.M.—Praise and Testimony.....Bro. Haller
8:00 P.M.—Study, "The Life Giving River".....Bro. Heard

LOVE FEAST